THE PRIEST

Vol. IV April, 1948 No. 4

Currente Calamo 243

Notes on an Anniversary 251

The Greatest Virtue 256

"Is It I, O Lord?" 261

What is Behind American Bigotry? 263

The Cana Conference 267

The Iron Library 272

Smith vs. Dallmann 275

Our Forgotten Cardinal 282

Code and Cult 285

N. O. D. L. Notes 287

Check-Book Charity 290

Fresh-Air Religion 294

Sermon Suggestions 298

Book Reviews 305

Correspondence 310

Copyright, Our Sunday Visitor, Inc., Huntington, Indiana, 1948

Only your own ears can tell you which organ has TRUE CHURCH TONE

The selection of an organ for your church carries with it a serious responsibility. Music for the worship services must be liturgically correct—traditional in tone.

Listen to a demonstration of the Wurlitzer Organ. Have your own organist play it. Let your own ears decide. You will find that *Wurlitzer Organ Music is not a substitute for accepted church tone* but is the characteristic tone long associated with religious music.

The reverent voice of the Wurlitzer Organ completely satisfies every requirement of the worship service . . . solo, choir or congregational accompaniment, for the Wurlitzer is *the* electronic organ that employs two major principles long used in pipe organs for producing true church tone.

Also, the console arrangements and playing dimensions of the Wurlitzer Organ conform rigidly to recommendations of the American Guild of Organists. On it traditional organ literature can be played as written.

No finer compliment can be paid the W litzer Organ than that given by Vincent F. L Buffalo, N. Y. organist at the Church of Redeemer, "The finest electronic organ I ever played for church work."

✧ ✧ ✧

With today's high cost for building and reme ing, the money and space saved by insta a Wurlitzer, instead of a pipe organ that quires from six to eighty times more sp will provied valuable room for other purp When remodeling, it often costs less to in a Wurlitzer than to modernize a pipe orga

Stimulate church attendance and member by making your services more appealing the music of a Wurlitzer Organ. The Rud Wurlitzer Company, North Tonawanda, N. Y

Write for name of dealer who will arrange demonstra

WURLITZER ORGAN

Series 20—Two Manual

"Music's Richest Voice"

WANTED: a priest with this problem

Right now in your parish, you know 25 families that need more religious instruction. Like foolish sheep, these 25 families resist your best efforts. Reach them you must . . . but how?

How The New Method Works

Information works no miracles, but it does catch your eye. The pocket size strikes the popular taste. This is the magazine to match our times. Take the new cover: it's tops, the last word in modern design. You find no magazine like it so smartly styled for eye appeal.

Why People Like It

Look at the experts who write *Information's* pages: they are names you know, the best in the field. What they write is concise, almost pithy. Their style is just as modern as our cover: brief, condensed, pointed.

No wonder our readers go through each month from cover to cover (in 58 minutes, 26 seconds). What they read sparkles, instructs, inspires. And it covers all angles: best-sellers, movies, radio, marriage—all from the Catholic point of view.

And something else you'll notice: pictures punctuate *Information's* 48 pages. Your people can't help learning and liking this way.

How To Use Information

Think what it means to have *Information* working for you every month. 3.31 persons, on the average, read each copy. Put one on the living room table of your 25 marginal families, and you'll reach 83 parishioners who are hard to get to otherwise.

The magazine fits your pamphlet rack. It slips neatly into Ann's purse or John's pocket. Put this temptation before their eyes this month.

One alert priest wrote us: ***"I just mentioned the Matt Talbot article from the pulpit—that's all. The copies were all gone before the 9 o'clock Mass. Raise my order to 150 this month."***

We have a special rate for parishes. And there's absolutely no risk. You pay only for copies actually used; your order can be increased, decreased, or discontinued at any time.

Try out *Information* by taking a supply on approval. There's no obligation to continue. But a trial will convince you that you want this new force for good in your parish.

YOUR FREE SAMPLE

Write today for your sample copy. Examine it and see for yourself the modern appeal your people want.

INFORMATION

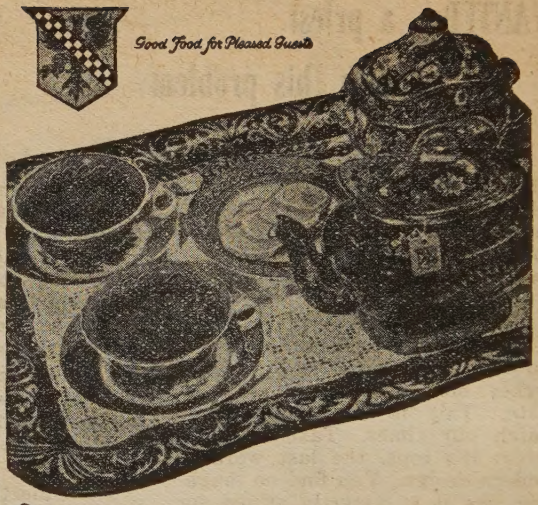
PUBLISHED MONTHLY BY THE PAULIST FATHERS

407 West 59 St., New York 19, N. Y.

RATES: 3 years, $5; 2 years, $3.50; 1 year, $2.

SPECIAL DISCOUNT FOR SEMINARIANS

Good Food for Pleased Guests



Universal Acclaim

In the air . . . on shipboard . . . on the railroad diner . . . in the hospital . . . in the tea room . . . Sexton individual tea service enjoys unparalleled popularity. Sherman Exquisite Blend satisfies the discriminating taste of the tea drinker —notably exacting. There is scarcely another place in your entire cuisine where so little can mean so much to your guest's pleasure.

Sexton
Quality Foods

JOHN SEXTON & CO. 1948

Currente Calamo

Secularism Marches On

LOOKING over a circular letter from the office of the War Department Chief of Chaplains (we're not on the subscription list; a friend forwarded it), our eye was caught by a column of figures listed toward the end—a summary of chaplains' activities for June, 1947. Attendance at Religious Services—722,841; Attendance at Services by Visiting Clergymen—94,660; total attendance—817,501. There were five Sundays in last June. Dividing that total by five, we arrive at an average of 163,500 fellows at church each Sunday—out of a service personnel totaling over a million! And of that number, only about one in six went to Communion. That's an overall picture, of course, Catholic and Protestant.

The circular elsewhere calls attention to our rising divorce-rate, currently at "an estimated figure of one divorce out of fewer than every three marriages, and headed for one out of every two in the foreseeable future."

This is a world-wide phenomenon: England and Wales doubled their rate in 1945; France had 9,000 divorces in 1938 — 19,000 in 1945. Only in Russia is the figure dropping.

In view of these facts, the circular urges chaplains to emphasize "the religious ideal of marriage in instructions and sermons."

"Marriage instructions," it goes on to say, "should not be restricted to a rehearsal of the wedding ceremony. Instructions preparatory

Westport Fibercraft Co.

new! button-hole reinforcements

new! sizes 17 & 17½

our popular modern

Cleric Collars

"The Chaplain"

wear them	**3 doz. 2.35**
reverse them	6 doz. 4.50
discard them!	9 doz. 6.50

The popular cleric collar that caught on instantly because of its great convenience! Pressed cotton fibers — the same quality and durability of standard currency — many times heavier. Special wilt-proof, weatherproof, dirt-resistant finish gives smart starched appearance. Front, 1⅝ in.; back, 1⅜ in. If in doubt of size, give shirt size. 72 wearings for only 2.35. Handling savings passed on to you — buy 6 or 9 dozen!

postage prepaid in U.S.A. — no C.O.D's

Westport Fibercraft Co.
Westport, Conn.

I am enclosing check.....or money order..... for.....dollars. Please send me ☐ 3 doz. ☐ 6 doz. ☐ 9 doz. collars. in size circled. *(Order 3 dozen of a size.)*

14½ 15 15½ 16 16½ 17 17½

.....
Name, address (please print)
.....
.....

for marriage should require several meetings of the couple with the clergy and should include frank considerations of the religious, cultural, and physical aspects of holy matrimony. Religious teachings concerning marriage should be frequently presented from the pulpit during the church year as part of adult religious education. It takes God's grace and man's best efforts to make a holy family."

'Is It I, O Lord?'

THE author of "Is It I, O Lord?" —featured elsewhere in this issue—wishes to remain anonymous. He may adequately be described as a priest who has had the unique experience of letting people cry on his shoulder for twenty-five years here and abroad. He is well known to the editors who attest to his good judgment and the durability of said shoulder. His story —a sad one—was prompted by his perusal of an item in Currente Calamo wherein a Bishop bewailed man's inhumanity to man. His story is authentic, based on a letter from a friend of the injured party.

'Defrosting'

IT seems that Julie is not merely an **ens rationis**. Like the universal abstraction, she has a **fundamentum in re**. Under the caption "Defrosting," the editor of the **Hartford Transcript** publishes a letter from a reader.

"Lately I have had occasion to do some telephoning to a number

THE PRIEST **APRIL, 1948** **VOL. 4, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $3.00 per year, $5.00 for two years. To seminarians in U. S. A., $1.50 per year. Canadian and Foreign, $4.00 per year, $7.00 for two years. To seminarians in Canada and Foreign countries, $2.00 per year.

Business and Editorial Staff:

Our Sunday Visitor, Inc. — Publisher
F. A. Fink — Business Manager
Ralph Gibler — Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. — Editors
Rt. Rev. W. L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. W. P. Barr, C.M, S.T.D., Ph.D.
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. — Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.

Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.

Retreats For Priests

on site of

MARTYRDOM

of

SAINTS ISAAC JOGUES, RENE GOUPIL and JOHN LALANDE

The Sacred Heart Retreat House at Auriesville, New York, is reserved EXCLUSIVELY for priests.

Retreatants may celebrate Holy Mass daily in the Retreat House or at the Shrine of the North American Martyrs.

FIVE and EIGHT Day Retreats

1948 SCHEDULE

Number of Days	Starts Evening of	Closes Morning of	Director of Retreat
Five	May 2	May 8	Fr. J. Harding Fisher, S. J.
Eight	May 10	May 19	Fr. James Alf, S. J.
Eight	May 19	May 28	Fr. Philip J. Clarke, S. J.
Five	May 30	June 5	Fr. Peter J. Torpy, S. J.
Eight	June 7	June 16	Fr. James Alf, S. J.
Eight	June 16	June 25	Fr. Gerald C. Treacy, S. J.
Five	June 27	July 3	Fr. J. Harding Fisher, S. J.
Eight	July 5	July 14	Fr. James Alf, S. J.
Eight	July 14	July 23	Fr. Philip S. Hurley, S. J.
Five	July 25	July 31	Fr. Thomas J. O'Day, S. J.
Eight	Aug. 2	Aug. 11	Fr. Gerald C. Treacy, S. J.
Eight	Aug. 11	Aug. 20	Fr. James Alf, S. J.
Five	Aug. 22	Aug. 28	Fr. John J. Colligan, S. J.
Eight	Aug. 30	Sept. 8	Fr. Philip S. Hurley, S.J.
Eight	Sept. 8	Sept. 17	Fr. James Alf, S. J.
Five	Sept. 19	Sept. 25	Fr. Charles G. Herzog, S. J.
Eight	Sept. 27	Oct. 6	Fr. John A. Hughes, S. J.
Eight	Oct. 6	Oct. 15	Fr. James Alf, S. J.
Five	Oct. 17	Oct. 23	Fr. Peter J. Torpy, S. J.
Five	Oct. 24	Oct. 30	Fr. Thomas J. O'Day, S. J.
Eight	Nov. 3	Nov. 12	Fr. Philip J. Clarke, S. J.
Five	Nov. 14	Nov. 20	Fr. J. Harding Fisher, S. J.
Eight	Nov. 22	Dec. 1	Fr. James Alf, S. J.

For Information and Reservations Address

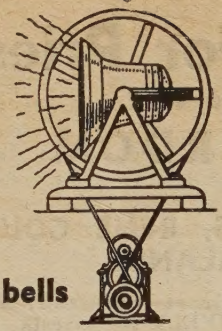
REV. JAMES ALF, S.J., ASS'T DIRECTOR

SACRED HEART RETREAT HOUSE

AURIESVILLE, NEW YORK

THE QUICK EASY WAY

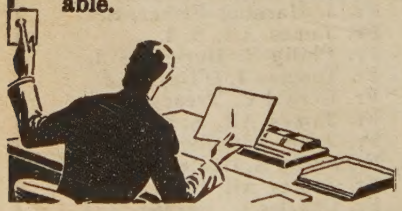
to ring bells



PUSH A BUTTON

Ringing bells the Verdin Way saves time, money and steps. Hundreds of pastors find it a great convenience. Push buttons may be installed anywhere.

Angelus rings automatically three times daily. Your present bells can be used. The cost is reasonable.



VERDIN ELECTRIC BELL RINGERS

THE I. T. VERDIN MCH. CO.
548 DANDRIDGE ST. CINTI. 10, O.

TOWER CLOCKS
REPAIRED - MODERNIZED

of rectories. It was not to annoy the priests, to ask the time of the eight o'clock Mass, or anything of the kind, but concerned a Catholic project which, with no profit to myself, I am trying to help along because of the fervent appeals for Catholic Action we have addressed to us all the time now.

"In almost every instance the person answering the telephone (never a priest) was abrupt, crude, and sometimes downright offensive. I know that answering a telephone all day is no fun, that a lot of calls are silly or pesty, and that the people who work in rectories have plenty to occupy them so that constant interruption of housework, cooking, and so forth by the jangling of the telephone bell is annoying.

"But I wonder, just the same, why some effort can't be made to see that ordinary, elementary courtesy is not the rule rather than the rare exception. As a thick-skinned individual and a steadfast (I hope and pray) Catholic, I can take the aggressively cold shoulder that comes over the wire. But I'm not so sure about some others who might get it, and the lukewarm among our own and any non-Catholic who might have occasion to call a rectory.

"And, while I have your ear, wouldn't it be advisable to instill a little more kindness and patience in the people in the front offices of some of our Catholic institutions? These people are daily and hourly meeting the public, and the impression which the public gets of our institutions may be determined by the reception they are given.

"You don't need to argue with

Continued on page 307

A Spiritual Book To Be Read Daily

Meditations For Everyman

by Joseph McSorley
of the Paulist Fathers

Volume I—Advent to Pentecost
—$2.50—

SPIRITUAL READING

Texts chosen from Our Lord's own words
A page for each day of the Liturgical Year
Three short paragraphs convenient for community groups

FOR EVERYBODY

Cloistered religious
Lovers of the liturgy
Busy workers who read as they ride
Persons who shy at the word "meditation"

TIMELY

A reminder that the world's present anguish arises from forgetfulness of simple, yet dynamic principles taught by Christ

This book reflects a knowledge of souls which the author has gained through experience. His readers are urged to look upon human weaknesses as no reason for discouragement, to understand that intelligence and liberty are a help and not a hindrance to spiritual progress, and that the great need of this our day is to cultivate the inner life of the soul.

B. Herder Book Company

15 and17 South Broadway St. Louis 2, Mo.

"TELL ME, YOU SIMPLE AND IGNORANT LITTLE MAN—"

said God to St. Francis "why do you grieve so when a friar leaves the Order and the brethren do not follow the way I showed you? Tell me then, who has founded this community of friars? Who converts men to penitence? Who gives them the virtue to persevere in it? Is it not I?"

This is from the writings of Brother Leo and his companions, which you will find, together with everything else St. Francis's contemporaries wrote about him, and that he wrote himself, in ST. FRANCIS OF ASSISI: The Legends and Lauds, compiled by Otto Karrer ($3.00). Father Karrer contributes an historical preface to the whole book and an introduction to each group of writings it contains.

There is an early morning freshness and brightness about this whole book which is hard to resist: for Easter-tide there could be no better reading.

There is something unexpectedly Springlike, too, about THE HUMAN WISDOM OF ST. THOMAS, arranged by Josef Pieper who calls it "a breviary of St. Thomas's philosophy." It is my hope" he says in his preface "that the character of St. Thomas Aquinas as revealed in this breviary may dawn on the reader also, whether already acquainted with it or not, with that morning power of realization which is usual at first meeting." To anyone who has not read St. Thomas (like us) the book is a constant source of surprise, not only at depth (often beyond ours) but at the range he covers. We should never have expected to find him defending the naughtiness of children, giving us a line on lip-stick, or handing out advice on the wickedness of refusing wine if your doctor says you ought to have it. But we think those also who have read St. Thomas from their youth up will be glad to have so much of him in a book of a comfortable size for reading in buses.

A STEADILY RISING FLOOD

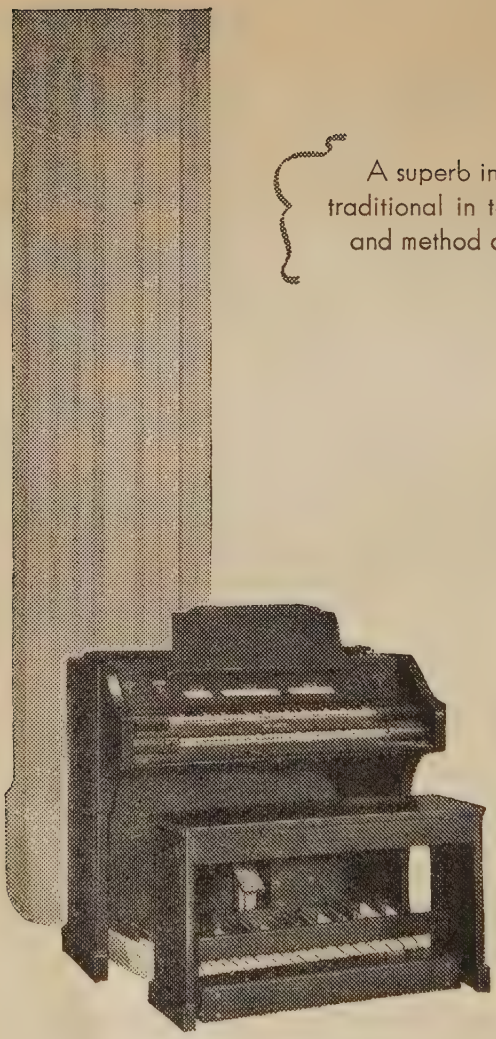
of converts are coming into the Church in Japan. This will rejoice the heart of Francis J. Horner, who being a Catholic and fond of the Japs naturally wants them all to be Catholic, too. He has written (and we have just published) CASE HISTORY OF JAPAN ($3.00), which is just what its name implies—a study of how the oddest people God ever made got that way, and of what can be done for them. Mr. Horner has lived in Japan for many years; he knows their language, literature, history and way of life better than most of them do themselves: what's more he has the gift of showing them to us. His book will be published on April 14th.

As more paper begins to be available, we are starting to bring back books that went out of print during the war. The following are ready: A JUDGMENT ON BIRTH CONTROL by Dr. Raoul de Guchteneere ($1.50), CATHOLICISM, PROTESTANTISM AND CAPITALISM by Amintore Fanfani ($1.50), ST. THOMAS AQUINAS (THE ANGELIC DOCTOR was the original title of this) by Jacques Maritain ($2.50) and ST. THOMAS MORE by Daniel Sargent ($3.00).

Order books from your bookstore or from

SHEED & WARD

63 Fifth Avenue **New York 3**



A superb instrument
traditional in tone, design
and method of playing

THE BALDWIN ELECTRONIC ORGAN

Specifications and Other Details will be furnished on request

The Baldwin Piano Company, Cincinnati, Ohio

BALDWIN, ACROSONIC, HAMILTON AND HOWARD PIANOS
THE BALDWIN ELECTRONIC ORGAN

the PRIEST

VOL. IV APRIL, 1948 NO. 4

Editorial Comment

Notes on an Anniversary

"A SPECTRE is haunting Europe—the spectre of Communism. All the Powers of old Europe have entered into a Holy Alliance to exorcize this spectre; Pope and Czar, Metternich and Guizot, French radicals and German police-spies." So wrote Karl Marx and Frederick Engels in the *Communist Manifesto*. Communism, they proclaimed early in 1848 to be already acknowledged as a power: "It is high time that Communists should openly, to the face of the whole world, publish their views, their aims, their tendencies, and meet this nursery tale of the spectre of Communism with a manifesto of the party itself."

Those views, aims and tendencies, we daresay, are at least theoretically well enough known today whether or not they have made sufficient impression upon the public.

Engels has summarized the basic propositions, or better, assumptions of the Manifesto: "That in every historical epoch the prevailing mode of economic production and exchange, and the social organization necessarily following from it form the basis upon which is built up and from which alone can be explained the political and intellectual history of that epoch; that consequently the whole history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles forms a development in which a stage has now been reached where the exploited and oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting and ruling class—the bourgeoisie—without, at the same time, and once for all, emancipating society at large from all exploitation, oppression, class distinction and class struggles,"

Did Marx and Lenin really believe that? How absurd their words must have sounded then to all save the few who enjoyed prophetic vision. Marx was to all practical purposes an exile; Engels, an unknown intellectual. There was little in their past to warrant their future.

Bakunin, the brilliant and volatile demagogue, outshone them both; dismissed their cerebrations as "vanity, malice, squabbles, theoretical intolerance, in one word, lies and stupidity." Carl Schurz, later Secretary of the Interior in the United States, once an associate with Marx in the democratic groups of the Rhineland, confessed that he had never met "a man of such offensive insupportable arrogance. . . It was not to be wondered at that the proposals which Marx supported in the meeting were never adopted. . . that not only did he win no new followers but he repelled many who might have supported him."

In fact after having thus announced the collapse of the existing order and the establishment of Communism, having thus with apparent bald courage offered "in the face of the whole world (to) publish their views, their aims and tendencies," Marx and Engels went underground!

The Front

The front organization, indeed, is no new thing in the annals of Communism; it is coterminous with it in time. Deceit early became a moral obligation in that perverted system wherein the end justifies the means.

The *Manifesto* just then was largely an instrument of propaganda. Granted that it faithfully mirrors the thoughts of its creators, its promulgation in 1848 served purposes far more ephemeral than truth. With it Marx and Engels hoped to capture with stirring words and fighting phrases, hot emotions and skillfull plays on prejudice, an already established semi-international Socialist association, "The League of the Just," which, wooed by Engels, had entrusted him and Marx with the formulation of their program and the expression of their aims.

But others were not to know of their Communism, for both Marx and Engels recognized that distrust, distaste, and open opposition would meet their overtures. "We joined the democratic party," confesses Engels (and the words have now a familiar ring), "as the only possible means of getting the ear of the working classes." Marx, a little later, seeking funds for a proposed party organ, the *New Rhenish Gazette,* showed bourgeois financiers a dummy front page dominated by the bold caption: "Organ of Democracy." Secretly the while he issued esoteric instructions to his Communist cells, the "Plan of Campaign against Democracy."

Self Assurance

Still one must admire the effectiveness of the *Manifesto.*

It is stirring today. It is, incidentally, far more plausible. It has a kind of ringing self-assurance that lulls critical judgement by parading platitudes and purveying half-truths, by pricking old wounds and rousing latent resentment. Its call to arms rings out like some medieval "God wills it," though of course both God and will find no place in dialectic materialism.

Patches of Hegel and Feuerbach, Proudhon and Saint Simon make up a new pattern. It was Marat, the bloody revolutionary, who said "The Proletarians have nothing to lose but their chains" and a certain obscure German student named Schapper who first wrote, "Workingmen of all countries, unite"; but for all future time these stirring slogans will be inevitably associated with Marx.

But, we asked, did Marx and Engels believe what they wrote? Undoubtedly they did, no matter the caution common sense should have imposed. "Believe" is the word, for the *Manifesto* lies beyond the purlieu of mere reason: it is the creed of secularism. In it Marx made his irrevocable act of faith. He had to his own complete satisfaction discovered and uncovered the course of predetermined matter and its manifestations. Details might be lacking; substantiation wanting in minor matters; revisions necessitated in incidentals; but here essentially was the text of the New (and final) Dispensation. The Manifesto, says George Catlin, "provided the Prophecy and *Das Kapital* provided the Torah, the law."

Like A God

Many commentators have emphasized this doctrinaire and dogmatic aspect of Marx's teaching. A few years after Marx's death Shaw wrote to the same effect, "He never condescends to cast a glance of useless longing at the past: his cry to the present is always 'Pass by: we are waiting for the future.' Nor is the future at all mysterious, uncertain, or dreadful to him. There is not a word of hope or fear, nor appeal to chance or providence . . . nor any other familiar sign of the giddiness which seizes men when they climb to heights which command a view of the past, present and future of human society. Marx keeps his head like a God. He has discovered the law. . ."

Hence his unshakeable determination in the face of almost insuperable odds, his never failing confidence, his arrogance even, and his foolish fierce rejection of friends once they appear to his suspicious mind as potential rivals. Only Marx has the truth.

One cannot fail to pay him at least a grudging measure of praise. He knew ugly and bitter poverty: all his goods were seized for non-payment of rent; he lost children who might have been saved with proper care. He wrote once that he had

"reached the charming stage where I can no longer go out because my suits are pawned, and I cannot eat meat because the butcher's bill is still unpaid." When Franziska, an infant daughter, died his wife confessed in a letter that she had "hastened to a French emigre who lives in the neighborhood. He gave me two pounds. With this sum I was able to pay for the coffin in which my poor child now rests in peace." At another time Marx wrote Engels, "For eight or ten days now I have fed my family on bread and potatoes, and it is doubtful whether I can get any today."

Something Worth Doing

He suffered from jaundice and liver trouble, from boils on his face, in his mouth, in his eyes; he was frequently bedridden. The writing of *Capital* (never finished) in the midst of suffering and incessant distraction often became a torment to him. He referred to it as "the damned book." Yet his faith seemed never to fail. "Amid all the misery of these days," he wrote Engels, "the thought of you and your friendship has kept me going—and the hope that you and I may still find it possible to do something worth doing in the world." He kept on hailing the success that never came; he kept on predicting the collapse of the social order in the face of its failure to come off ("We are obviously moving towards revolution, a fact which I have not for a moment doubted since 1850"); he was indeed the Titan Engels at his graveside pronounced him to be—a Titan who went down in defeat, as Titans do.

The spirit of the Titans warring on God still marches on, the legacy of inverted faith, the gospel of burning hate clothed in a false mysticism. This it is which pervades the rank and file, the politically innocent; this it is which is the source of recruitment. Perhaps at the top there are only cynicism and the naked struggle for power. Lenin may heve been a crude commentator more indebted to Clausewitz than Marx; Stalin perhaps is no Marxist at all; but there is something called Communism which remains, which feeds on hatred, born of injustice, waxing strong on propaganda, replacing faith in God.

"The Communists," wrote Granville Hicks who as once pro-Communist should know their appeal, "make most of their converts by virtue either of their general attack on the evils of the capitalist system, or their energetic campaigns against specific abuses." "Usually," he continues, "I think it is by the strength of their example that they achieve their influence. They work harder than other people, accept greater responsibilities and risk" (quoted THE PRIEST, November, 1946: 'What is a Communist?'). This incidentally, pretty well characterizes the Communists Fr. Perrin met in his prison cell (*Priest-*

Workman in Germany, by Henri Perrin, Sheed & Ward).

The Curtain Rises

But faith can be met only by faith; fire by fire; blind faith in inevitable progress, by rational faith in Providence.

"God is not mocked," Archbishop Cushing pointed out optimistically in a recent address, "and His will is not forever frustrated. The Iron Curtain will rise." We need that wholesome, sane, and hearty optimism badly. But we need to see, as the Archbishop saw, that it is based on a sense of Christian responsibility. We must, in his words, dedicate ourselves to moral principles, take our stand for God—"I am convinced that that way lies the hope of America. . . the hope of the world." Above all we need patience, "patience in clinging to Christian hopes, patience in pursuing our democratic ideals, patience even with those among us who speak out against these and for their opposites." We need patience surpassing the mere persistence of Marx, springing from a faith which will overcome the world: Haec eset victoria quae vincit mundum, fides vestra.

—G. J. G.

Communist "Hatred"

"It is the purpose of the Soviet schools to train new members of the Communist society," Dr. Nikolai Shcherboy, Professor of Education at the University of Moscow, told a German audience at the House of Soviet Culture in a recent lecture about the Soviet schools. Lenin declared that "it is impossible for the schools to stay outside politics," he added. The entire curriculum of the schools must be centered around education towards a Communist morality." "We urge the students to subordinate themselves completely to the socialist society but we also teach them to hate their enemies because our great humanist, A. M. Gorky, wrote that, 'if an enemy does not surrender he must be annihilated' . . . "—C. I. P.

The Happiness of This World

We are not Christians, except on account of a future life. Let no one hope for present blessings, let no one promise himself the happiness of the world, because he is a Christian. When this is present, let him give thanks for the consolation of God; when it is wanting, let him give thanks for the justice of God. Let him always be grateful, never ungrateful; let him be grateful to the Father when He consoles and caresses, and let him be grateful to the Father when He chastens and scourges and disciplines him; for He always loves, whether He caress or threaten.—St. Augustine.

The Greatest Virtue

Patrick Shaughnessy, O.S.B.

Do we make too much of purity?

THE word immorality is being used more and more in the sense of impurity. That this is an innovation may be easily seen by examining older books and treaties. Evidence of this change is very discernible in popular works, such as books of sermons or catechetical instructions. It has not, of course, crept into the doctrinal part of textbooks, but in some manuals of moral theology the examples are so often sins of impurity that one sees that these hold first place in the minds of the authors.

But since our language is the mirror of our inner thoughts, it follows that, in the practical realm, at least, purity has come to be considered as the greatest of virtues and impurity the worst of vices. The following are a few quotations from recently published books and brochures:

"If purity is lacking, then all is lacking, then there is lacking at least the most essential, the most excellent, the choicest virtue."

"Purity is the pearl of all pearls, for only through it do the other virtues acquire their value and splendor."

The material of this article is taken almost entirely from a brochure by August Adam, S.T.D., "Der Primat der Liebe," published 1932 at Straubing, Germany.

In a work entitled "The Most Beautiful Virtue and the Ugliest Vice," the chapter titles show the nature of the contents. Some of these chapter titles are as follows: "Impurity, the most shameful vice," "The vice most hated by God."

Another example is found in the much-used sermon book of a well-known author. He calls impurity "the most dreadful of all vices." Elsewhere he says that "there is no vice which provokes the anger of God more than the vice of uncleanness and impure love." Impurity, according to his opinion, is worse than denying the Faith.

Such teaching does not agree with that of Holy Scripture and the Fathers. Christ warned the loveless priests and the elders that "publicans and the *harlots* are entering the kingdom of God before you" (Mt. 21:31).

St. Paul's Teachings

St. Paul is very strong against impurity but he makes it clear that love is the *fulness* of the law (Rom. 13:18). True, he tells us that fornication should not even be named by the saints, but it is not only fornication that he thus condemns. The complete text is, according to the Confraternity Version: "But immorality and every uncleanness or covetousness, let it not even be named among you as becomes saints; or obscenity or

foolish talk or scurrility, which are out of place; but rather thanksgiving" (Eph. 5:3, 4). It will be noted that the word *fornication,* which the Douay version has, now becomes *immorality.* (The Greek text has *porneia.*) Usually only a part of this text is cited, namely, that fornication is not to be named—but the whole text must be considered if we want to see the true mind of St. Paul.

The Fathers praise purity very highly, considering it as the ornament of the true Church, but they keep charity in its place as the greatest virtue, and consequently consider the sins against charity as the greatest sins. St. Augustine calls virginity without love a sterile virginity (Enar. in Ps. 99, 13).

Likewise, St. Ambrose says the virgin is nothing by reason of her virginity alone, but only when this virginity is made fruitful through works of love. He opposes the Manichean practice of extolling virginity to the damage of marriage (De Virginitate 1, 7, 34).

The Medieval Idea

The same doctrine prevails during the middle ages. We shall cite here only St. Bernard and St. Thomas. The following oft-cited text, attributed to St. Bernard, is *not* found in his works: "Pride is the sin of the angels, avarice that of men, impurity that of beasts." St. Bernard differs from St. Thomas in so far as he extols humility among the moral virtues, whereas St. Thomas emphasizes justice. In his sermon IV in Nativitate (c. 2), St. Bernard compares the virtues of humility, purity, and justice, giving first place to humility: "Itaque fornicator peccat in corpus suum; qui injuriosus est, in proximum; qui extollitur et inflatur, in Deum." In many other places St. Bernard shows that impurity has a worse appearance "ad extra" and is more shameful, but that sins of the spirit, such as pride, are greater.

With St. Thomas all is clear. Charity is the greatest virtue. He asks expressly (2 2 q. 152, a. 5) if virginity is the greatest virtue and he answers negatively. Again he asks (2 2, q. 141, a. 8) if temperance is the greatest virtue, and again he answers negatively. Here he investigates and refutes all the arguments that could be used to prove that purity or anything but charity is the queen of virtues.

Agreeing with St. Bernard, St. Thomas shows that purity might seem to be the greatest of the virtues because of its external aspect and because of the effort required to acquire and retain it.

Mistaken Notions

Thost who would put purity first among the virtues base their ideas on two erroneous suppositions—namely, that purity requires greater will power than charity and, secondly, that the worth of a virtue corresponds to the will power needed. As to the first, the amount of

will power required depends on various circumstances, one's temperament, etc., but in general it is not true that purity requires more effort than charity. The second presupposition must simply be denied; the dignity of a virtue does not depend on the amount of will power needed.

One can find purity without charity more frequently than charity without purity. There are powerful natural motives that move some to avoid impurity. Moreover self-love is always seeking expression whereas temptations to sins of impurity are not constantly troubling us.

Moral theology at the time of the Enlightenment tended to emphasize decorum. That which was *honestum* was considered good, and the *turpe* was evil. These were the two limits of good and evil.

It is wrong to preach *without any qualification* that all sins against the Sixth Commandment are mortal. The statement that all such sins are mortal is not applicable to sins of indecency and immodesty, which lead to impurity. But since the common people can not distinguish between impurity, sensuality, immodesty, it is not good to say that all sins of "luxuria directa" are mortal. This would tend to increase sacrilegious confessions or scruples. Neither is it right to single out the Sixth Commandment as the outstanding Commandment, binding more strictly than the others. Preachers tend to do this. One, for example, writes: "This vice [of impurity] is such that all that belongs to it is mortal sin. This is not the case with regard to the other capital sins. . ."

If, *de facto*, charity has first place among the virtues in theory, it should be so also in practice. Christ, the Good Shepherd, should be our model as pastor of souls. For every condemnation of impurity in the Gospel we have at least a dozen rebukes against the lack of charity or against hypocrisy. Christ rebukes no sin more than lack of charity. "Whoever says to his brother, 'Raca,' shall be liable to the Sanhedrin; and whoever says 'Thou fool,' shall be liable to the fire of Gehenna" (Mt. 5:22). And He showed how difficult it is for the rich to be saved. . . "It is easier for a camel to pass through an eye of a needle than for a rich man to enter the kingdom of heaven" (Mt. 19: 24). Whereas to the one taken in adultery He says: "Neither will I condemn thee. Go thy way and from now on sin no more" (Jn. 8, 11). And to the woman who bathed His feet with her tears and who was known as a sinner, He said: "Her sins, many as they are, shall be forgiven her because she has loved much" (Luke 7, 47).

The eight *woes* against the Pharisees contain nothing about impurity (Mt. 23).

In the fourth and fifth centuries some translators omitted

the story about the women taken in adultery (Jn. 8, 1-11), lest it influence anyone to sin. But St. Augustine did not approve of this mutilation of Holy Scripture, nor, of course, does the Church.

Overemphasis on one thing means laxity in regard to another. And if charity is neglected, purity will also suffer, for all the virtues flow out of charity. On the other hand if our love is rightly ordered, impurity will not cause such great difficulty.

No doubt too much place is often given to the Sixth Commandment in the confessional. Many pious Christians feel that they must examine and confess all details here—more so than in the case of other sins. We may calculate that this is the cause of eighty percent of scrupulosity. A professor in Rome, who was accustomed to hear confessions in the parish churches, once remarked that regarding the Sixth Commandment there was no scrupulosity there. And the reason, as he saw it, was that charity is kept in its place as the queen of virtues.

We are taught to ask little rather than too much concerning this matter in the confessional—but the other tendency, namely, to make the Sixth the principal commandment, conquers, and many confessors listen only for sins of impurity and center their admonitions on these, while passing over unnoticed sins against charity and the other virtues.

It is a common saying with preachers that there are more souls in hell because of violations against the Sixth Commandment than for any other reason. This is not the teaching of Christ and Scripture. Moreover this teaching tends to give an important place to the fear motive, and this should not be our aim. We should rather emphasize love.

It is also said that impurity is the most difficult vice to cure. St. Bernard does not agree with this, neither does experience bear it out. Among the saints we find those who had fallen into impurity. Preachers, therefore, should not exaggerate, lest they cause sinners to despair. Such words as "bestial" and "brutish" should not be used in regard to sex life. Nor should we bring up our children with the idea that all connected with sex life is bad.

The Positive Approach

Holy Scripture has a positive approach. In the *Canticle of Canticles* the love of bride and groom is used as a beautiful symbol. St. Paul compares the love of Christ for the Church to that of husband and wife and gives the married couple this model. One would fear to speak today as the Fathers have done. St. Chrysostom (Hom. 60 ad pop. Antioch.) compares a strong desire for Holy Communion to the desire of an infant for its mother's breasts. In the Middle Ages Mary was pictured with the Divine Infant at her breast

or in her womb—as yet unborn. This would hardly appeal today.

In Bavaria it was the custom to add to the *Ave Maria* the words: "Blessed is the womb that bore thee and the breasts thou hast sucked." This was real pedagogical wisdom, teaching children to learn these things in a supernatural atmosphere.

One may object that times are worse now and that this aspect of morality must be emphasized. It is true that times are bad and those who preach must take present conditions into consideration. But one must not look back on a golden age and say that ours is the worst of all ages. There were bad times also in the past. If we read what Salvian has to say of the Fifth Century, Rather of Verona of the Eighth, or Peter Damian of the Tenth, we shall see that ours is not the only bad period in history.

Impurity Often a Symptom

A preacher can be eloquent in condemning the present and extolling the past, but does this type of preaching bring results? Would it not be better to give something positive to the young? We should try to fill the faithful with love of God, and not imitate the newspapers by relating all manner of crimes, misfortunes, and accidents. Such narrations cause sadness, which "eats up the heart of a man as the moth eats up the garment" (Prov. 25, 50). A preacher must not belittle sins of impurity, yet it must be remembered that these sins are much more bound up with the dispositions and conditions of the body than other sins.

Bishop Keppler has brilliantly pointed out (Wasser aus dem Felsen," 1, 324; H. Seibold, Freiburg, 1927) that this sin, when common, is a symptom of disease, a sign of decadence, not the cause.

We should keep in mind that sermons will hardly stop sins of impurity if the occasion of the sin is not removed. We may well have to change certain social conditions before we can succeed in doing away with these sins.

Moreover, a priest cannot expect the people to follow his exhortations to purity if he himself is always quarreling with his congregations and thus showing great lack of charity. We may well say that the members of the clergy are pure—but are they charitable? If charity is the greatest virtue, then let not the priest be accused of hate, envy, etc. . .

There is quite definitely a type of Christian whom an author of the Middle Ages described as "angelus in ecclesia, diabolus in casa." Such are glad to hear sermons against sins of impurity; but they should be taught, as St. Augustine says, that purity without love is sterile. If we can restore charity to its rightful place, the faithful will not only be full of love; they will also be pure, and purity will be found easier if love is rightly ordered.

"Is It I, O Lord?"

A tale of Christian burial

Anonymous

JOE GRANT was six foot two, with the build of a Notre Dame halfback, but his "innards" belied the look of physical strength. Joe was a T. B., and a pretty sick man. Converted from some nondescript Protestant sect to the Catholic Church, he became a bulwark of strength in that religion. The Chaplain of the sanitorium where Joe submitted to losing one rib after another never had to ask that patient if he would be ready for Holy Communion. Joe was always ready.

Only those who knew Joe well could understand what three years in a sanitorium meant to him. He had been orphaned at an early age, without brothers or sisters, and had no one but his non-Catholic wife and her family to lean upon. He was not lost for friends. That unearthly smile of his won people to him at once. When little Michael was born, Joe only saw him through the window of the hospital, but he saw to it that Michael was brought to the baptismal font.

Just before Christmas Joe staged his last battle—and won. He was safely in heaven for that feast. The shock to Norma, his wife, was great, but she proved herself a valiant woman. She knew that the priest of the parish would have to be approached about the funeral, although Joe had never told her that. So she walked over to St. Hyacinth's to make the necessary arrangements. A very correctly groomed and shaved priest of middle age, Pater Immensae Majestatis, came coldly into the room. Norma told her sad story bravely.

"I never heard of you before," said the pastor of souls, without looking from the parish register he was consulting. "Your name is not here in our register, and I don't believe you've ever come here to Mass in the three years I have been here."

"No, I haven't," the widow answered. "I'm not a Catholic, and my husband has been in the sanitorium longer than that."

The chaplain's letter telling of the great faith of Joe, and how often he received the Sacraments was not enough, it seemed, but Norma didn't know what else would be needed. . .

Then came the question of cemetery, and the young woman announced that there was a grave beside Joe's mother for him in Memorial Park. The coldness turned to fire, and invectives flew fast and furiously. Absolutely *verboten!* "The Bishop will not permit a priest to put one foot inside such a cemetery.

"You will have to buy a lot in the new Catholic cemetery."

"As Little As $4,000!"

Norma had two days off from her secretarial work to have

Joe's funeral; she wondered how she could ever afford a lot when a grave already existed. High-pressure salesmanship began. And the shepherd of the flock was a convincing salesman. He had surely missed his vocation.

". . . And you can buy such a lot—four is the fewest number of graves in a lot—for as little as $4,000."

"But I haven't anywheres near so much money!"

The ice returned.

"I'm sure I don't either," he mumbled, and left the room.

After some time when he did not return, Norma realized that she had been dismissed as hopeless. As she left the rectory, a Catholic friend of Joe's happened to be entering. The story was simply told, and the two returned to the parlor. Once more the discussion was headed towards the new cemetery, when the young man broke in: "Will it be all right if I ask the Chancery for permission to bury Joe beside his mother?"

"That's not your privilege," said Pater I. M., "it's mine."

"Well, then, will you ask the Chancery?"

He reached for the telephone grudgingly, and stated the case not quite so simply, but the two callers felt something of relief in the expression that flitted over the priest's face.

There was but an expression of "Mm!"—no good-byes or thank-you's and without looking up, he mumbled: "The Bishop says I may bless that one grave," and he left the room without another word.

"Is it because I'm a Protestant?" Norma asked Joe's friend.

"Are There Many More Like That?"

It was that same friend who told me the whole story. He was on the verge of losing his faith over it.

"I had to go back and beg him to come to the house for the rosary. He had gone to every other house in the parish, and it was considered the custom. Those people didn't know what the rosary was, but they wanted to do everything for Joe as he'd have wanted it done. Then he finally came to the cemetery after the funeral Mass, but after we waited at the graveyard for an hour, on that cold December day. He mumbled through the Latin hurriedly; never said a word or a prayer in English, and turned back to his swell car impatiently. There wasn't throughout it all one word of sympathy for that poor girl—in his office or at the graveside or in the home. I can't imagine Christ acting like that. He even wept at funerals. That priest could have had a whole houseful of people as parishioners if he had shown the least little sympathy. They'll never come into the Church, now. Are there many more priests like that, Father?"

I asked myself if there was even one more. And then I almost got frightened when I asked: "Is it I, O Lord?"

What is Behind American Bigotry?

Ignorance? Fear? Envy? A misguided sincerity?

Cornelius McGraw, C.P.

IT was the day of the hurricane. I got out of New Orleans on the only train leaving the city. A young doctor shared my seat. He invited me to be his guest for dinner. "It would be a pleasure," he said. We reached our destination at one-thirty in the morning, just five hours late, and I missed my connections.

There was no train until the next afternoon. It was impossible to get a room in a hotel. Doctor insisted that I come to his home. He called his mother to inform her he was bringing a guest. When we arrived, the house was lit up and father and mother were up to welcome us.

Doctor insisted on getting up at five-thirty to drive me to the church for Mass, so I could catch a seven o'clock bus.

These people were complete strangers to me and they are pillars in the Presbyterian Church. Their charity brought to my mind the many kindnesses shown to me by the Protestant people of the South. They have given me room and board. . . shared their food and their drink with me. . . offered to play the organ during my missions. . . given me the use of their lawns and porches. . . allowed me to use their electricity for my public-address system. . . gone to all kinds of trouble to get me places to preach. . . and helped me in innumerable ways. They were most kind to me personally. The memory was a very pleasant one.

But when I got home I found a stack of mail on my desk. There was a copy of *The White Horse,* published at College Park, Georgia. The feature article was entitled: "Gambling In the Name of the Saints in Birmingham.—Some people wonder how the Papacy can build large buildings and do big things: the answer is easy: they run *gambling machines* to raise the needed cash." On page 2, I read: "The Pope's doctrine is that it begets remission of sins to kill Protestants." On page 3: "The Bible and the Pope are enemies. All Catholics must remain ignorant of God's word. If a Catholic priest should follow the Bible for even a week, he would be cast out of the Catholic Church as a heretic. The Bible shows the priest to be a false prophet and the bishop to be a 'Bachelor' which the Bible condemns."

Next came a small-town weekly. . . With a half-page of rant. . . "In my forty years of ministry I have never yet heard of a Pope

---

Fr. Cornelius knows his subject from first-hand experience in the hinterlands of Alabama.

who issued an encyclical urging Catholics to read the Bible."

Then a pamphlet: "Religion, Barrier or Bridge to a Peoples' World". . . Claude Williams. . . "A Handbook For Progressive Leaders". . . 50c. . . People's Institute of Applied Religion. It really contained news: "The Vatican has hundreds of millions of dollars worth of gold blocks stored in the bank vaults in the United States and untold investments in the great monopoly industries throughout the world. The annual income which it draws and salts away, in the United States runs into tens of millions. . . The program of the Catholic hierarchy is to take over the government of the United States, and concrete steps are being taken to that end."

And as this is being written, *The Christian Century* carries an editorial asking financial aid for the Free Schools Committee of Dixon, New Mexico. . . "to run out the nuns and free the schools of Dixon from clerical domination. Send your cash to P. O. Box 45."

Truly a little leaven corrupts the whole mass. But just what have the preachers got against us? Why all the animus? Some are psycho-neurotic; a few may be possessed by the devil. But there are other reasons.

1) Our claim to be an "exclusive Church" . . . the only true Church. "Let Rome climb off her high horse and take her place with the other churches."

2) A consciousness of being viewed as usurpers. "I did not send them, yet they ran: I did not speak to them, yet they prophesied."

3) Our utter ignoring them personally and our seeming contempt for their utterances, opinions, and efforts.

4) Our strict avoidance of *communicatio in divinis* and to a great extent *in humanis*. Catholicism is the great unknown, the land of secrecy and mystery.

5) Their ignorance. . . some lack all education. Only 59% of ministers serving 7,000 Northern Baptist Convention churches had one or more years of both college and seminary. . . 10% had only high school or less. The Southern Baptist Convention has a worse mess on its hands. The Methodists are not much better off. Forty percent of the rural preachers of Missouri are said to have only high-school training. Out of 3,000 Negro Baptist preachers in Georgia, not more than 200 had any college or seminary training. And those who are educated are suffering from Protestant intellectual inbreeding. Their literature past and present is anti-Catholic. They are living in the past. . . out of touch with reality.

6) Jealousy. . . and envy. And an inferiority complex. "Must we play tail to the Pope's kite?" "Is there no one that can speak for Protestantism?" "The recent orgy of synthetic publicity in connection with the elevation of certain American prelates to

the cardinalate illustrates this positive dividend which the psychology of awe at the hierarchy's power has created on our secular journalism. . . It is not necessary to assume that the hierarchy applied pressure to secure this exaggerated recognition. . .

"The effect on the public mind is as if such publicity said straight out: 'This is the real thing: this is the significant expression of the nation's religion; this is the genuine Church'" (*C. Cent.* May 8, '46). "In dealing with the press, radio, and moving picture, it [the hierarchy] has in view a single purpose, namely to create respect for the Catholic Church. . . (5/18/46). "Its purpose is first to create mass respect for the Roman Church. . . its radio preaching and all its evangelistic efforts are designed to gather the ripened fruit of this collective condition" (5/15/46).

If they can't run the game they won't play ball!

7) Secret societies. . . Many of the ministers are members. They use the secret societies for their ends and the societies use them for ends of the societies. It is hard to tell at times whether the opposition is rising from Protestantism or from secret societies. Perhaps the two are identical in some parts of the country.

8) Self-preservation. . . Some seem to think that only by sowing distrust and dislike of the Roman Church and her clergy can Protestantism be propagated and maintained.

9) Love of money. Rutherford was not altogether wrong when he said that Religion is a racket. The editorial bias of *The Christian Century* and its acceptance of even anti-Christian advertising matter are hard to explain on any other theory. The *Converted Catholic* crowd are hardly working for love of God.

10) A sincere belief (a) in the anti-scriptural nature of popery; (b) that Rome is an irresponsible power. . . "A system of power. . . a kind of power which no human institution should presume to possess and exercise, a power which is radically incompatible with both Christianity and democracy. It is the perfect embodiment of the principle of fascism"; (c) that there is real enmity between popery and democracy; (d) that "the acceptance of Catholic moral standards would be suicidal to the best interests of Protestantism and the nation."

Protestantism fears it is fighting a losing battle and is appealing to the civil authority for protection and help. But it doesn't trust even its own freely elected rulers. . . a Baptist President and a Masonic Congress. Hence all its political fears. Rome is planning to take over the government and to create a union of Church and State. Rome is engaged in power politics. Rome is linked with fascism and reaction. Rome is establishing an educational *imperium in*

imperio. Rome is opposed to religious liberty. . . to liberty of speech and press; is against freedom of thought and action. Rome seeks control of movies and labor unions and pivotal posts in foreign service, etc. Yet these preachers are our parishioners. . . believe it or not. . . wish it or not. We have charge of all the souls in our parish. . . even the souls of preachers. And we shall answer for them. What are we doing to bring these sheep of ours to a knowledge of the truth? We have an obligation to do something.

Points for meditation:

1) The great need of *cheap* literature to offset the anti-Catholic propaganda. In some cases, unfortunately, the "profit motive" is holding this up.

2) A real campaign of literature distribution in our parishes. Why print tons of material if nobody is going to scatter it?

3) Need of a new apologetic approach. Much of the present-day literature is useless. It misses the points at issue.

4) Keep the preachers of our parish informed on the Catholic viewpoint. A pamphlet a month would do this. A tactful letter should prepare the way. The writer can supply a sample to anyone interested.

5) We might imitate the example of our Jewish friends: Detroit's 5th Annual Institute on Judaism. . . for Protestant ministers and religious educators. . . was sponsored by Temple Beth-El. The 6th Annual Institute on Judaism held at Montreal brought together a large audience of Christian ministers. For the first time, two Catholic priests attended. At Albany, N. Y., the Federation of Churches sponsored a series of lectures by five Rabbis to acquaint Protestants with Jewish teachings. . . . An Institute for ministers should not be too fantastic an idea. It is *needed.*

6) A kindlier attitude: The Popes, and especially our present Holy Father, have always been kind and understanding when speaking of non-Catholics and most gracious when receiving them. Cardinal Spellman is a model.

7) We are not *suggesting* membership in the Ministerial Association or Pastors' Union. But the writer knows of at least two pastors. . . Catholic. . . who are members. . . with permission of their Bishop. There has been no scandal, no *communicatio in divinis,* no compromising of principles, but better feeling and real harmony.

8) A memento at every Mass for Protestant ministers. . . living and dead. For years the writer has said the "En Ego" after Mass and offered the indulgence for a minister in Purgatory. Protestants go to Purgatory even though they don't admit its existence. Someone has remarked: "And does the Lord ever turn the heat on the preachers. . . he gives 'em a real argument." Let's pray for them.

The Cana Conference

To stem the deplorable breakdown of family life

Edgar Schmiedeler, O.S.B.

THE term "Cana Conference" stands for something new and something old. The term itself is new. The content is in part new, in part old. The truth is, it is impossible clearly and finally to define a Cana Conference. It is still in its development stage. Everybody interested in it seems to have a different definition for it. There are many points on which there is no agreement among those who conduct the conferences.

This much seems certain, however. The term is catchy. And that is to the good—though it will take more than a catchy term to save the American family! But much more importantly—this writer at any rate believes—the Cana Conference holds out the possibility of becoming a channel or method for combining in a satisfactory manner the great remedies for the present marriage situation that are indicated by Pope Pius XI in the encyclical on *Christian Marriage*.

Omitting here two of these remedies, since they are accepted in principle by Catholics, namely, subjection to God and obedience to the Church, there are left these three: correct knowledge of the divine plan of marriage; determination of will to live in harmony with that plan; due preparation for marriage. Apparently all who conduct Cana conferences, no matter what program they may follow or how they may define them, aim at the first two remedies, namely, an instruction that gives a correct knowledge regarding marriage and a determination of will that is the result particularly of a religious renewal, or of the supernatural help of the grace that flows from the Sacrament of Matrimony and from other channels of religion. The so-called pre-Cana Conference for the unmarried aims at the third great remedy mentioned in the encyclical, namely, preparation for marriage.

Fr. Schmiedeler is Director of the Family Life Bureau, N.C.W.C.

Family Retreat

We said that the term is new. The fact is, it has only come into use the past two or three years. A term somewhat older, though expressing much the same idea, is the "family retreat." This comes to us from Europe. When the writer attended an International Parent Education meeting in Brussels in 1936 he stayed for a week at the Jocist headquarters. There this term was frequent-

ly heard. So, too, was it often heard in France at that time, notably in conjunction with the Christian Marriage Association, which had been canonically erected as a "Pious Union" by the Cardinal Archbishop of Paris in 1931 and which had extended, largely through the energetic efforts of Abbe Jean Viollet, into more than forty dioceses. Since that time in conjunction with his work in the Family Life Bureau of the National Catholic Welfare Conference, the writer has often suggested to missionaries with whom he has had contact, that they try the idea of a family retreat, or that they at least place much emphasis on the family in their mission and retreat work. Several years ago Father John P. Delaney, S.J. gave considerable attention to the family retreat idea, initiating what he called the Family Renewal Association.

Some of these developments are noted in an M.A. thesis on Cana conferences written at the Catholic University in 1947 by Father John Knott, a thesis for which the writer had the pleasure of serving as reader. No matter what the term used—Cana Conference, family retreat, or family renewal unit—the underlying notion in the case of all seems to be the application of the fundamental remedies that the encyclical on *Christian Marriage* urges. And that of course has always been the objective of the Family Life Bureau. Presently everything seems to point to the growing use of the term "Cana Conference." Apparently it is destined eventually to come into universal use. Needless to add, the important thing is not the term used but the accomplishments that will result.

Bring The Children Along?

Some five or six years ago the Family Life Bureau made a study seeking to ascertain the views of pastors regarding the family situation and what they thought could be done about it. The results were reported in the Bureau's booklet, *Pastors Look at the Family.* In one question the views of the pastors queried were sought regarding family retreats. The readers may have noticed their answers briefly set forth in the May, 1947 issue of THE PRIEST. They may also have seen the comment about them by Joseph Breig in the September issue. In his enlightening article, *'Family' Means Family,* Mr. Breig emphasizes the point that the children should also make the retreat. Undoubtedly a type of retreat for the whole family can be given, and the writer has much sympathy with the idea. But, as a matter of fact, the great majority of family retreats, or family renewal days, or Cana Conference—whatever the term that may have been used—have been exclusively for husband and wife, not for the

children. Indeed, for some of the information given in the talks and discussions, children would have been quite out of place. But it is also true that for certain parts of the Cana or retreat program, they may very fittingly be present.

In this connection it might well be added here that one of the questions that always comes up in conjunction with the Cana Conference is, "what to do with the children." The answer is not always the same. In some instances arrangements can be made with relatives to care for them. In other cases members of young people's organizations, such as the Young Christian Workers, care for them. When held at an institution, Sisters often arrange for their care, usually acting as supervisors themselves.

Should Center In The Parish

Mention of institutions suggests this further observation at this point. Some conferences have been held at institutions, but the general feeling of those who conduct them is that they should be given on a parish basis whenever facilities at all permit. If these conferences are really to reach the great mass of Catholic people—as it is sincerely hoped they eventually and even speedily will—the parish would seem the logical and even necessary center for them in the great majority of cases.

The Cana Conference is something on which we may well hope pastors generally will focus their attention. The condition of the American family in our day is no less than dreadful. And here is one more way of doing something about it. In fact, it may conceivably prove the handiest and most effective way in which they can do so—at any rate, aside from their regular pastoral ministrations and activities. Then too the family is the great central interest of the laity, and the Cana Conference opens up a great new field for action in its behalf on their part. Much of the Cana work can be done by them.

As already indicated, it is impossible to give a clear-cut picture at this stage of its development, of what a Cana Conference is. But the writer would like to presume, on the basis of his quarter of a century work in the family field and almost equal number of years of activity as Director of the Family Life Bureau, to sketch at least an outline picture of what he fells a Cana Conference might fittingly cover. Needless to say, the two great remedies for the present marriage situation that the encyclical emphasizes—correct knowledge of God's plan for marriage and determination of will to live in accord with it—must point the way. These need not in practice, of course, be kept separate.

Whenever feasible the Cana Conference should begin with a Mass, preferably one of the reg-

ular Sunday parish Masses. The sermon should of course be apropos to the occasion. Other talks or discussions that follow later on, may well be held in a hall or some other place where those attending the conference may be more at ease, and may freely participate in the discussions. Every effort should be made to bring out a clear-cut picture of Christian marriage.

The essentials for this will be found in the first section of the encyclical on *Christian Marriage* which deals with the nature and purposes of Christian wedlock. The duties of husbands and wives towards each other and towards their children deserve much emphasis. Common religious practices in church, such as family group Communion and family group assistance at Mass when feasible, and common religious practices within the family circle, should also be given due mention. If teaching should not be necessary in regard to these things, reminding about them will be necessary in the case of many.

Emphasis On The Sacrament

Not a little emphasis, too, should be placed upon the graces that flow from a faithful cooperation with the Sacrament of matrimony—graces that give the determination of will that is so much needed for a genuine living of the divine plan of marriage.

Again, deserving not only of mention but even of much repetition is the beautiful ideal of Christian marriage, time and again alluded to in the encyclical, namely, the union of husband and wife as a symbol of the union of Christ with His Spouse, the Church. According to this ideal the husband and father represents Christ, the wife and mother represents the Church, the children represent the faithful. This is an ideal that was most influential in building the Christian family of the Ages of Faith; and if the Cana Conference helps to bring it back vividly again into the minds of the faithful at this time it will have accomplished an inconceivably great good.

What was mentioned in the foregoing paragraph relates largely, if not exclusively to the positive. That is, it deals with positive doctrine and practice. But what we might call the more negative side, or the problem aspects of marriage and family life, are also commonly given attention at Cana Conferences. Sometimes this is done by way of a question and answer period; sometimes by way of discussion periods; again, by special talks. This negative approach seems quite in place. All the married have problems. A chance to air them, particularly if there is a capable director to guide the discussions regarding them, can do much good. In all probability moral problems will be to the fore. Because of the

constant repetition of a false ideology in the field of marriage and family ethics even many Catholics have confused, if not even false moral notions today.

However, other problems may also well be discussed—problems of marriage and family adjustment, problems in the economic field, problems about child training and guidance. To be sure, these are really vast special fields in themselves. Hence little more can be done in one Cana day than open them up. But even that has its value. And it may have many incidental good results, leading, for example, to other Cana days, to a variety of useful follow-up activities, to private reading or group study in these important fields. To be sure, much—indeed very much—is already being done in these fields. But if the Cana Conference can give still further impetus to it, all the better.

The picture looks reasonably bright for this particular development in the family field. Perhaps the most pressing need at the moment is for a larger corps of well-trained Cana directors. Several Institutes for potential directors should do much to meet this need.

The Bishops of the country voiced approval of the Cana Conference idea at their annual meeting in the Fall of 1947. They advised that, like other family activities, this too be kept centered in the Family Life Bureau. In this agency the movement is being steadily coordinated and directed and stimulated. Its prospects for the months and years ahead are unquestionably promising.

"This One Happened to Me"

Towards the end of 1944 I baptized a handsome, chunky B-24 pilot a few hours after his Liberator had scored a direct hit on a 17,000 ton Japanese warship lying off Amoy in South China.

Another few hours later the Japanese peppered our forward base ferociously. A number of foot-length bombs landed near the slit-trench I shared with some GI's. When I encountered my neophyte at breakfast he begged me to show him the area.

Arrived at the spot, the boy proceeded with gusto to unscrew a dud-bomb which he said he wanted for a trophy. Like Leacock's man running in all directions, I took off. At a respectable distance I laid into the boy with some choice language because of his rashness.

"Bob, quit it!" I yelled. "You'll get blown to bits if you keep that up!"

"Shucks, Padre!" he shouted back, "I should worry! I just got baptized, remember?"—Richard Core.

The Iron Library

Nelson W. Logal

A Sears-Roebuck gadget serving the Church

A BRAND new idea in Catholic Information Service has been inaugurated in St. Joseph's Old Cathedral, Buffalo, New York. It utilizes the latest technique in communications—the wire recorder.

Monsignor Edmund J. Britt, the pastor, recently installed a library of wire recordings reproducing instructions in the Catholic Faith to supplement the Parish Lending Library Book Service, which he set up in the Old Cathedral five years ago. Smilingly, he refers to this latest service as "Our Iron Library." In describing the idea, Monsignor Britt enthusiastically explains, "Sears and Roebuck has introduced the inexpensive wire recorder into the ordinary home; the Old Cathedral wants to take the Catholic Faith there by way of the Silvertone Recorder. If television ever comes on wire, we'll use that too! The Church is ever new and ever old!"

The priests of the Cathedral have pitched in, and they are busily engaged in recording catechetical instructions on wire. Instructions on the Mass, Marriage, Catholic Customs and Practices, and the Catechism have already been put on wire. These are neatly filed and catalogued in the Library, ready for instant use by anyone who desires to hear them.

Monsignor Britt has set aside a small room in the Rectory next to the Library, which he calls "The Listening Post." A Silvertone Recorder is set up, comfortable chairs and ash trays are there for the habitues of the Post, and every care has been taken to provide a pleasant half hour or more of Catholic instruction. The people like it, too!

The receptionist welcomes the visitor and gives him an index of the various recordings. He selects a topic, the wire is placed on the recorder, and he is left alone to settle back in a comfortable chair while listening to an instruction in restful privacy. Monsignor Britt adds, "And we have found very few asleep at the end of the listening period!"

A general invitation has been issued to any person or groups of persons in the city to drop into the rectory at any hour during the day in order to avail themselves of the opportunity for comfortable and painless instructions. Mimeographed charts with diagrams and illustrations are provided for listener convenience with several of the recordings. The Library next to the Listening Post is available too. This is modern design in Catholic Information with a vengeance.

Besides the recording of for-

mal instructions, recordings are being made of important Catholic Radio Programs such as the Catholic Hour, Goodyear's dramatization of Bible Stories, the Old Cathedral's own Sunday Broadcast, and important Diocesan programs. These are filed as reference for those who may desire to hear them again.

The members of the Catholic Evidence Guild have recorded several talks. Discussions of important topics by local authorities and college professors will also be on hand. Book reviews are being recorded and filed for the patrons of the Library. In time, the Iron Library is expected to outdo in popularity the conventional Parish Library in the Cathedral.

Dual Plan

The Listening Post covers the "at-home plan" of the Iron Library. The project is conducted on the reading-room basis.

But it is also a service which is conducted on the lending-library principle. With more and more people purchasing Silvertone recorders, requests poured in for loans of certain wires. A plan was promptly evolved to meet this exigency.

Those who wish to borrow a recording are asked to make a deposit covering the cost of the wire, and a small fee of twenty-five cents is requested for the rental. The proceeds from rentals cover the purchase cost of additional wire. The recordings thus borrowed must be returned the following day. Longer loan periods will be permitted when the supply of recordings is built up.

The advantages of this plan, which Monsignor Britt calls "Modern design in Catholic Information," are many. It provides adult Catholics an opportunity to brush up on religion without making demands on their priests—a factor which prevents many Catholics from pursuing further instructions in their faith. Since the Old Cathedral is located in the heart of the downtown business district of Buffalo, the Listening Post provides a pleasant opportunity for profitable rest during shopping tours. Guests in local hotels while away profitable hours with the wire recorder. People waiting for trains drop in.

The Parish Bulletin and well placed publicity have acquainted many people with this latest service provided by the Old Cathedral.

The Iron Library is admirably suited to supplement the Parish Library Service. The recordings encourage the reading of books in the library dealing with the subject at hand.

It also keeps people "ringing the door bell of our rectory," and makes the rectory a service and a home for Catholics. Invaluable contacts with people have already been made by the priests in the short existence of this experiment.

As a lending library, the wire recordings constitute an inval-

uable means in the apostolate of romance. Many young Catholic men and women in the past have come to the conventional library asking for a book to give their friends who "would like to know something about the religion without coming to the rectory." Now these young people can borrow one of the Iron Library's wires, invite their friends over for a house date, put the wire on the Silvertone, and have the priest gently instruct Tommy or Mary from the safe distance of the wire. The Catholic Faith can be unfolded under the influence of the dear one without the terror, the unbending, or the indignity (as the case may be) of going to the Canossa of a rectory.

Families who miss the Catholic Hour or a favorite Catholic Radio Program can come to the Iron Library, procure the wire, and listen to the talk at their own convenience. They also find the wire recordings excellently adapted for a general family brushup on the teachings of the Church.

Great Possibilities

The possibilities of this new feature are unlimited. They have not all been developed yet, but as the genial pastor of the Old Cathedral says, "After all, this gadget is only three months old! But we'll try everything. Give us time!"

The attractive feature of this experiment is its low cost. The recorders cost only $169.50; an hour-length wire, $4.50. Popular demand for these low priced units is outstripping production, and the promise of wider distribution of the units guarantees an increasing number of clients for the Iron Library.

The rectory recorder is also a convenience to priests in preparing their sermons. Parish discussion groups find it fascinating. The Dramatic Club members find it a source of excellent training. The Evidence Guild members give all their practice street talks over the magic wire. It is even used as a dictaphone for official correspondence. And all this on one wire! The one group simply wipes off the efforts of another, unless some one group has prepared something which merits inclusion in the Library.

This is a streamlined technique of Catholic Information. Other priests may be interested in the particular plan devised by Monsignor Britt. As he insists, "The Old Cathedral has converted a family toy into the means of family instruction. The Iron Library is the very latest in Parish Service."

Like a 3-Day Triduum?

"Tuesday's services at St. Mary's Church opened the nine-day Novena to St. Joseph," &c., &c.—The Daily Messenger, St. Albans, Vt.

Lon Francis

Smith vs. Dallmann
or
The Bible versus Luther

Smith Presents True Catholic Teaching Against Its Flagrant Misrepresentation

DALLMANN:

THE Bible teaches that in the Lord's Supper the bread is the communion of the body of Christ and the wine the communion of the blood of Christ. 1 Cor. 10:16. "And whosoever shall eat this bread and drink this cup (wine) unworthily shall be guilty of the body and blood of the Lord" 1 Cor. 11:24-29.

Plainly there are two things in the Lord's Supper—the Lord's body and blood with the bread and wine.

The Pope, since 1215, teaches that there is only one thing in the Lord's Supper, the body and blood, not the bread and wine, that having been changed into the Lord's body and blood, so that there is no longer any bread and wine.

SMITH:

In 1 Cor. 10:16, Dr. Dallmann quotes St. Paul who, like the eleven Apostles, was commissioned to do "in commemoration of Me" what Christ had done at the Last Supper, and which every priest since St. Paul's time has continued to do. He "blesses the cup," and believes that it is "the communion of the blood of Christ." He "breaks the bread" and believes it is "the partaking of the body of the Lord."

It does not seem to occur to Dr. Dallmann that in the very next verse St. Paul tells us that we are "one body," because "all of us partake *of the one bread.*" Why does he not also say and "of the one cup" if it is *essential* to receive under both forms?

But he misquotes St. Paul (1 Cor. 11:27). St. Paul does not say "Whosoever shall eat this bread *'and'* drink this cup," but "whosoever shall eat this bread *'or'* drink this cup." "Whether he eats the bread *'or'* drinks the cup unworthily, he will be guilty of the body *'and'* the blood of the Lord."

In verse 29 he writes: "He who eats and drinks unworthily w i t h o u t distinguishing the *'body.'*" Why does he not say *"and the blood?"*

In the second paragraph Dr. Dallmann writes: "There are *two things* in the Lord's Supper, the Lord's body and blood with the bread and wine." As a matter of fact there is no longer bread and wine after the substance of the bread and wine become the "Lord's body and blood."

The C h u r c h has always

taught, and not merely from the year 1215, that the bread and wine yield to the body and blood of Christ, and after the change no longer exist except in their accidents.

When, at the Last Supper, Christ took bread into His hands He said: "This *is* My body." He did not say "Along with this bread you have My body." When He took the cup into His hands, after blessing it, He declared: "This *is* My blood of the new and eternal testament."

Lutheran Loss Of Orders

It was only because Luther could not administer Holy Orders and pass on his priesthood to others that there can be no consecration of the elements of bread and wine in the Lutheran Church. Apostolic succession was lost and, therefore, later ministers, not being able to consecrate, were forced to teach that Christ's body and blood are present *along with the bread and wine*. How it becomes present is not indicated.

That the present teaching of the Catholic Church not only goes beyond the year 1215, but back to Apostolic times is made very clear by the Christian writers of the early centuries, and by the continuance of the practice in religious bodies which seceded from Rome even in the fourth and fifth centuries. St. Jerome, in his first Epistle to Pammachius tells us that it was customary in his day (the fourth century) for the people to communicate every time they assisted at Mass.

In the ninth century at the Council of Agatho it was decreed that people must approach the Holy Eucharist at least on Christmas Day, Easter Sunday and Pentecost. If at the Council of the Lateran, held in the year 1215, the faithful were threatened with excommunication unless they confessed their sins and received Holy Communion at least during the Paschal season, it was only because during the tenth, eleventh and twelfth centuries, when the faith of many had grown cold, people were wont to remain away from Holy Communion too long.

That the Catholic Church *approved* of Communion under *both* forms is clear from the fact that it was the general practice of the people so to receive until the Council of Constance held in the year 1414. Thenceforth people of the Latin Rite were to receive only under the "form of bread" because John Huss had confused the people by preaching that Holy Communion *must* be received under both forms. Against him the Church decreed, at the Council of Constance, that Communion under *one* species was as true a "partaking of the body and blood" of the Lord as Communion under both species would be.

In his "History of the Mass," Dr. John O'Brien, Professor of Sacred Theology at Mount St. Mary's College, Emmitsburg, Maryland, notes three principal

reasons, in addition to her remonstance against John Huss' teaching, for the reception of the Holy Eucharist merely under the form of bread. They are: (1) the great danger the Precious Blood was exposed to in communicating to many; (2) the scarcity of wine in certain regions and the difficulty of procuring genuine wine in northern climates; (3) the great difficulty in reserving the Holy Eucharist in this form in warm climates where its tendency to acidity is very great.

When, in the Acts of the Apostles, we read of the "breaking of *bread* from house to house," it is implied that the people received only under the form of bread.

Our Lord's Example

The best exegetes believe that our Divine Lord communicated Himself to the two disciples at Emmaus on Easter Day after His resurrection only under one form because St. Luke tells us (24:30): "And it came to pass when He reclined at table with them that He took the *bread* and blessed and broke it and began handing it to them."

During the days of persecution in the early centuries the faithful were permitted to bring the Holy Eucharist to their homes and communicate themselves in case of imminent death, but they received the Eucharist only under the one form, as did also sick people to whose homes Holy Communion was brought. St. Basil speaks of this as the prevailing custom through all Egypt. Tertullian and St. Cyprian, of the second century, also allude to this practice.

Even the Orientals in union with Rome, who, at divine services, administer Holy Communion under both forms, administer it only in *one* form *outside of* Mass.

The Catholic Church, possessing a diary which goes back to Apostolic times, should be better able than any Protestant to determine what was the practice of the Church and her people during her Golden Era. Those who read Holy Scripture carefully will find justification for the present-day Catholic practice, as we have indicated; the modern Protestant minister cannot, with the Bible's help, find any validity for his claim to be able to produce the presence of Christ at the Lord's Supper. Christ gave that power only to His Apostles and their successors; since no church which has lost Apostolic succession has ministers capable either of effecting any change of the bread and wine into the body and blood of Christ or to produce Christ's body and blood so that it is present at the time the people receive the bread and wine.

According to the prophecy of David, and of St. Paul in his Epistle to the Hebrews, Christ at the Last Supper acted as a *priest* "according to the order of Melchisedech"—He was to be a

priest "forever" according to that order. That priesthood, therefore, must have been perpetuated through the Apostles and their successors or the text would have no sense.

At the marriage of Cana did not Christ *actually change* water into wine, or did the water remain along with the wine?

When Moses changed the rod into a serpent, did the rod still remain along with the serpent?

When we eat bread and wine and it is converted into our flesh and blood, does it still remain bread and wine?

Commenting on St. Paul's words (1 Cor. 11:24-29) St. Cyril of Jerusalem writes: "This doctrine of the blessed Paul may be sufficient to satisfy you concerning the divine mystery which you have received; that you have been made partakers of the body and blood of Christ. The bread and wine which, before the invocation of the adorable Trinity, were nothing but bread and wine, became, after this invocation, the body and blood of Christ. The Eucharistic bread, after the invocation of the Holy Spirit, is no longer common bread, but the body of Christ."

St. Chrysostom, in his "Homily on the traitor, Judas," page 415, writes: "He that was present at the Last Supper is the same Who is now present and consecrates our feast; for it is not man who makes the thing on the altar become the body and blood of Christ, but that Christ Who was crucified for us. The words are pronounced by the priest, but it is the power and grace of God that consecrates them. He said 'This is My body.' Those words make the change."

Slight Change

A white trader arrived at a South Sea Island, and one of the natives standing by the dock offered to carry his baggage. As they walked along, the trader began to question the native about his life, and on learning that he had been attending a missionary school, the trader said sneeringly, for he fancied himself an unbeliever:

"Tell me, what good has Christianity done for you?"

"For me, I do not know," answered the native promptly, "but I can tell you what good it has done for you. See that big flat stone over there? If you had come here when I was a pagan, I would have cut your throat on that stone, and then my friends and I would have eaten you. Now I am carrying your suitcase instead."—The Liguorian.

The cruellest lies are often told in silence.—R. L. Stevenson.

"YO HO HO!" roared Black Bill, the pirate
"WE NEVER HAD A TREASURE LIKE THIS!!"

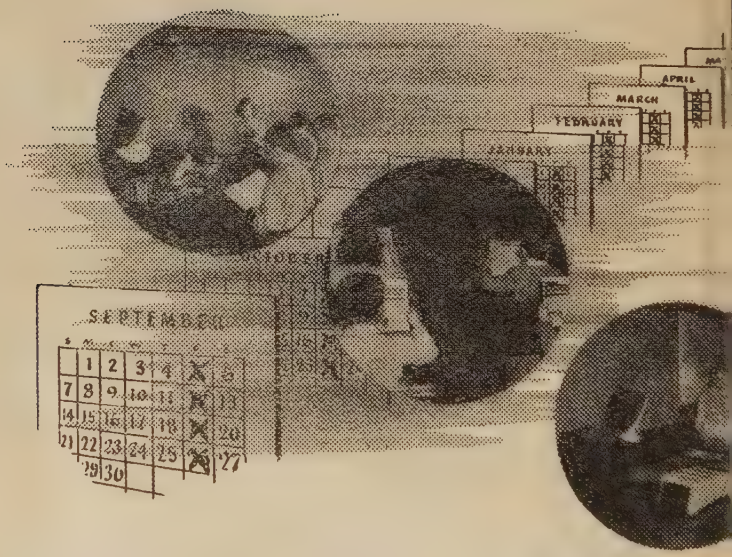
The richest loot of the Spanish Main was as naught beside this modern TREASURE CHEST. For what are gold and jewels compared with golden hours of wholesome, satisfying entertainment—with gems of knowledge so easily, so enjoyably acquired? Truly, here is a prize that enriches the *mind* . . . that time itself cannot tarnish or corrupt.

For leisure-time reading, TREASURE CHEST is a treasure, indeed. "Tops on any list!" say boys and girls of every age about the lifelike, easily assimilated comic form of presentation. "Excellent!" say parents and teachers about the type of material presented in TREASUSE CHEST.

GEO. A.
PFLAUM
PUBLISHER
INC.

124 E. THIRD ST.
DAYTON 2, OHIO

MIGHTY..



124 E. THIRD ST., DAYTON 2,

because they're weekly

"Familiarity breeds contempt." "Out of sight—out of mind." These maxims express the dangerous extremes in study material.

During the course of the school year, textbooks gradually lose the appeal that is theirs when they are fresh and new. Interest must be directed back to classroom subjects—back to the very idea of learning—by means of supplementary material. But supplementary material that comes too infrequently or irregularly is of little value. To keep classwork running smoothly and evenly rather than in spurts and lags, a continuity of interest must be maintained. New material must be available *just* when the pupils are ready for it.

That's why the MESSENGERS are published weekly. Every week they provide fresh, lively interest that gives impetus to learning in every school subject. Every week they bring just enough study material to encourage rather than to discourage. And then, when the material has been consumed—but before it has been forgotten—there is a new MESSENGER to repeat the process all over again . . . and again . . .

Our Forgotten Cardinal

Irenaeus Herscher, O.F.M.

Sketch of an eminent Italo-American

As I read the interesting and informative article "Quiz on the American Hierarchy," by Lawrence Donnelly, in the January, 1948, issue of THE PRIEST, I could not help recall to mind a name frequently omitted in such enumerations. It is the name Diomede Falconio. More than once he has been referred to as "A Forgotten American Cardinal." The above-mentioned article in omitting any mention of him seems to bear out the contention that his name, for some reason or other, is so often left out when American Bishops or Cardinals are referred to.

In the hope of filling this omission and of bringing to the attention of readers of THE PRIEST some additional data about Diomede Falconio, the Franciscan Friar who later became Apostolic Delegate to the United States, the following is submitted.

His priestly career contained much that is unique. And his later life was extraordinary. He has the distinction of having been the youngest college president in America (appointed prexy of St. Bonaventure College and Seminary at the age of 26), and during his term of office he became a citizen of the United States.

This latter fact may not seem significant at first sight, but it looms more prominent when we recall that Father Diomede Falconio later was raised to episcopal rank, and hence was an American Bishop. Three years later he was made metropolitan of the twin archdioceses of Acerenza and Matera in Southern Italy. At the turn of the century he was appointed Canada's first Apostolic Delegate, and in 1902 the third to hold this office in the United States. He holds the distinction of being the first and only American citizen to hold the office of Apostolic Delegate to the United States.

Youngest College President

Diomede Falconio arrived at St. Bonaventure College as a Franciscan Deacon in 1865. He was ordained by Bishop Timon, first Bishop of Buffalo, on January 4, 1866, at the age of 23 years and three months! He was immediately appointed Professor of Philosophy and Vice-President of St. Bonaventure College and Seminary, and soon afterwards promoted to the Chair of Sacred Theology. Father Diomede, as he was know at St. Bona's, was elected President of this institution at the previously unheard-of age of 26! So far, no one has disputed the claim

---

Fr. Irenaeus is librarian at St. Bonaventure College, St. Bonaventure, New York.

that Father Diomede Falconio was the youngest college-president in the history of the United States.

It was while he held the office of President of St. Bonaventure's that Father Diomede became a citizen of the United States, receiving his citizenship papers at Little Valley, N. Y.

A man of eminent piety and well-balanced learning, Father Diomede possessed remarkable administrative ability, extraordinary prudence and tact—qualities which were to stand him in good stead in his later career. That his Superiors realized his exceptional abilities can be readily seen from the fact that a whole series of positions of trust was assigned to him, each of which he accomplished with singular success.

In 1869 Father Diomede resigned his office as President of St. Bonaventure's to accept that of Secretary to the Franciscan Bishop of Harbor Grace, Newfoundland. There he served successively as Secretary, Missionary, Rector of the Cathedral, Chancellor, Administrator and Vicar-General of the diocese. In 1882 he returned to the United States in the hope of laboring as missionary in the eastern States. But in 1884 he was called to Rome to take the office of Provincial of the dispersed Province of San Bernardino in Abruzzi. Five years later he was appointed Procurator-General of the Reformati Branch of the Franciscan Order. Then commenced his diplomatic career which was to bring him to such a high place in the Church.

Three years later, July 11, 1892, he was elected Bishop of Laodicea, and again three years later, November 29, 1895, he was appointed Metropolitan of the twin-archdioceses of Acerenza and Matera in Southern Italy.

Apostolic Delegate To Canada

By Papal Brief, dated August 3, 1899, Pope Leo XIII established an Apostolic Delegation to the Dominion of Canada, and named Archbishop Falconio the first Apostolic Delegate to Canada.

On September 30, 1902, he was appointed the third Apostolic Delegate to the United States. It has been significantly remarked that "His [Archbishop Falconio's] appointment was considered an evidence of Pope Leo XIII's high esteem for our government, since, at that time, he was probably the only churchman in the diplomatic service of the Vatican who was an American citizen."

Among the remarkable events which took place while Archbishop Falconio held his high office, it is well to note the publication, in 1906, of Pius X's Constitution, *Sapienti consilio.* By this, the United States was removed from the status of mission territory and was henceforth no longer subject to the authority of the Propagation of the Faith.

On June 6, 1906, Archbishop Falconio ordained to the Priesthood a young friar, Fr. Thomas Plassmann, O.F.M., who 14 years later, was to succeed him in an office which he, the Apostolic Delegate himself, had held with such distinction. Father Thomas, now President of St. Bonaventure College and Seminary, has but recently started his 27th year as regent of this institution of learning.

New honors were in store for the Apostolic Delegate. On November 27th, 1911, he was created Cardinal Priest with the title (especially created for him) of *Sancta Maria Aracoeli:* named after the ancient Franciscan Convent regarded as the seat of the Order in Rome. At the same Consistory two other American Archbishops, John Murphy Farley of New York, and William Henry O'Connell of Boston, were elevated to the College of Cardinals.

Additional Responsibilities

On May 25th, 1914, Cardinal Falconio received yet another honor when he was appointed Cardinal-Bishop of the suburban see of Velletri, and in early 1916 he was also appointed Prefect of the Congregation of the Consistory, of the Discipline, of the Sacraments, of the Propaganda, and to the Commission for the Preservation of the Faith. All the while, he retained the pastoral cares of his episcopal see of Velletri.

In spite of his many labors the Cardinal found enough leisure time to carry out a plan which he had conceived in his early youth, and which he kept close to his heart amid his numerous duties. He loved his Order dearly, and it was his ambition some day to write the history of his beloved Province of the Abruzzi. Whenever, during his eventful career, he would find a reference, no matter how insignificant, or a name, or some fact relating to this subject, he would jot it down and send it to the Guardian of his former monastery in the Abruzzi, with orders to consign it to the sealed box intended for that sole purpose. Now at last this box was opened and the Cardinal sat down to fulfill his long-cherished desire. With the utmost care, with devotion and scientific accuracy he completed and published three volumes: *I Minori Reformati negli Abruzzi* (Rome, Bertero, 1913).

Cardinal Falconio died at the age of 75, after a life filled with work for God and Holy Mother the Church. All during his faithful career he showed himself a worthy ecclesiastic and exemplary son of the Poverello.

Senator Elmer Thomas claims that all immigration should be stopped at once because we already have too many people here. According to the Oklahoma statesman, the worst thing a country can have is inhabitants.—Brubaker in New Yorker.

Code and Cult

St. Patrick's Seminary
Menlo Park, Calif.

P. J. Lydon, S.T.D.

If a Catholic doctor is asked to procure an abortion, may he give a harmless pill?

No, it would give scandal. The person would think that the doctor intended to procure abortion.

Is lynch law permitted if the courts are slow in giving a decision?

No, punishments must be inflicted by court sentence except in actual unjust aggression when the law of self-defense can be invoked. Lynching usurps the right of civil authority. The mob is not such an authority. It is not only against the natural law, which is fundamental, but also against our American Constitution which requires "due process of law" (Jone, *Moral Theology*, n. 214: Sabetti-Barrett—1939—n. 267).

When a marriage is declared null because of grave fear unjustly caused, is the consent given a human act?

Per se, yes, but it is not sufficiently free. There is too much pressure from others and without good reason (Canon 1087).

Is it Catholic doctrine that there should be "union of Church and State" in the United States?

No, there are many sects and we cannot reasonably require that the Catholic Church should be made the State Church. Even in union of Church and State clerics would not rule in purely political matters. But separation is not the ideal everywhere and always. De jure, all governments should recognize the one true Church (Syllabus of Pius IX, n. 55). But this is possible only in a Catholic State.

John belongs to diocese A and is refused a dispensation for mixed marriage by the local Ordinary. He and his intended wife go to diocese B for a few days, and under the usual conditions he gets the dispensation. Is it valid?

Yes, but not licit, unless he makes known the refusal of the proper Bishop (Canon 44, sec. 1). Bishops may give some dispensations to peregrini.

John, a Catholic and a subject of diocese C (Canon 94), wanted to marry Julia, a non-Catholic, not baptized. He went to diocese B and falsely said that he was a subject of diocese A. The Bishop of diocese A was visiting the local Ordinary and he granted the dispensation under the false impression that John was his subject. Is it valid?

No, it is not. He cannot grant it to a non-subject outside the diocese. He could grant it to him if he were actually in the diocese as a traveller.

Is a Catholic exempt from censure if he said that he did

not want to know the law in order to be more free to do as he liked?

No, affected ignorance does not excuse from any penalties *latae sententiae.* He willed it as a means to a wrong end (Canon 2229, sec. 1).

If the ordinary confessor of Sisters is sick on a certain occasion, may the extraordinary confessor act?

There should be some supplementary confessors appointed for convents who can be called without getting faculties each time (Canon 521, sec. 2). The extraordinary confessor is to go to the convent *at least* four times a year. Hence he can supply several other times in case of necessity (Canon 521, sec. 1).

John, a non-Catholic, entered a civil marriage with Mary, a Catholic. He refuses to come before a priest but is willing to stay with Mary as his wife. He is opposed to the Catholic baptism and education of the children. May a Sanatio In Radice be given in the case? There was no agreement to educate the children as non-Catholics.

The Holy Office in the faculty to American Bishops does not allow a *Sanatio* when the non-Catholic party is positively opposed to the Catholic baptism and education of the children, already born or to be born. If he refuses to sign and is merely indifferent in this regard, it could be granted according to the terms of the indult (n. 4, Bouscaren, II, p. 32).

In danger of death when a mixed civil marriage is to be convalidated, can a dispensation be granted when the non-Catholic refuses to give the usual promises?

It is disputed; but it is probable that it may be granted if the proximate danger of perversion is made remote in some other way, e.g., when the non-Catholic is incurably ill (Cappello, III, n. 310).

Progress with the Negro

Statistics recently published by "Our Colored Missions" show that there are 296,998 Catholic Negroes in the United States, or 2.3 per cent of the total Negro population; only about 2 in every 100 Negroes are Catholic. This represents, however, a gain of 93,012 during the last 15 years. One out of every 6 persons in the United States is a Catholic, yet only one out of every 72 Catholics is a Negro. The Catholic colored population in the North has nearly doubled during the past 12 years, growing from 49,182 to 94,946.—The Springfield (Mass.) Catholic Mirror.

The trouble with present-day education is that it covers the ground without cultivating anything in it.—Dr. E. N. Ferris.

N. O. D. L. Notes

Comics and kilocycles

Mr. William C. Smith

DIFFERENCES of opinion can be interesting, especially when aired by the forum technique which radio has developed. On the night of March 2, in one of the most razzle-dazzle and high-blood-pressure programs of its career, the American Broadcasting Company's "America's Town Meeting of the Air" tackled the comics.

Entitled "What's Wrong with the Comics?," the full-hour stanza developed into a free-for-all contest chiefly between Al Capp, the creator of "Li'l Abner," and John Mason Brown, drama critic. The other participants, novelist Mary Mannes (who was agin' the comics) and comic-publisher George J. Hecht, turned in rather dead-pan comments.

One of Capp's telling comments was when he described a typically American family seated at home after dinner. Said Mr. Capp:

"Supper is over, and seated in the living room are Mr. and Mrs. Kinsey and their 11-year old son, Kingsblood. The parents are discussing the newspaper headlines, full of atomic-war threats, prize fights, divorce cases and other assorted items of civilized life. Mrs. Kinsey glances over her shoulder at the child and yells to Mr. Kinsey: 'Look at what your child is reading'—'It's only Dick Gravy,' Kingsblood replies. But the parents, frightened by modern psychiatic opinion, wind up destroying not only the comics but a library of Charles Dickens, Robert Louis Stevenson, Shakespeare and the Bible. They were too full of 'murder, crime, violence and s-e-x.'"

Best contra-comics arguments were advanced by Miss Mannes when she said that blood-and-thunder epics were not only overstimulating, but taken in large doses tended to, finally, retard the moral imaginative instincts of children. She also scored roundly their bad printing, poor art work and bad grammar.

Mr. Hecht pointed out that nearly everybody reads the comics and that while some of them are quite bad and sexy, nevertheless, on the whole nothing is wrong with them that can't be taken care of by good publishing techniques and sound stories.

Net result of the whole program, at least to this listener's mind, was that each side had some good points to make, but the extreme rancor of Mr. Brown's personal comments and his absolute complete hatred of the comics weakened his side of the argument terribly. *Variety*, theatrical trade paper likened Mr. Brown to "William

Lloyd Garrison attacking slavery."

I think the weakness of many people who want to eradicate evils is that they see only one side of the question, while the truth lies somewhere in the middle.

This is certainly true of the comics. Some of them are bad—definitely. Some are indifferent and a few are good. So the smart thing for parents to do, is to weed out the good from the bad, and then to restrict the amount of time spent on reading them. After all, I guess comics are here to stay, so we might as well learn how to cope with them rather than to demand their abolition.

JULIE - - - Or Housekeepers Are Hard To Get

"The Pastor Said He Ain't Home. Understand?"

Magazines Disapproved

BY THE

National Organization for Decent Literature

April, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Check-Book Charity

Cyril J. Conen

Ten percent for the missions

ALL the glowing tributes paid to the late Cardinal Glennon were richly deserved. He was a great Churchman, a real American, a Christian gentleman and scholar. But to my mind, the clue to his noble character and successful career is found in the casual report of his material assets—reputed to be $250 in a checking account.

If that means anything, it means that he was a generous, kind-hearted man, a man given to the works of Christian charity. Can a more fitting epitaph be written to a long life than, "He lived happily and died poor?"

We have been called a pleasure-mad and luxury-loving nation, ad nauseam. We have been called Uncle Shylock, worshippers of the mighty dollar—which accusation is usually motivated by envy and jealousy. That the average American is interested in money and the pursuit of it, there can be no doubt. So are most of those who call names. The average American is a capitalist at heart. So are the Communists.

Because the average American is interested in money and its accumulation, is he thereby avaricious? Not necessarily. If he runs avidly after wealth and the material things of life solely to possess them, he is; but does that apply to the majority of the American people? To most of them the making of money and its acquisition is a game, a big game, the bigger the better. Americans are impressed by bigness and want to be part of it. They throw all their physical energies and mental powers into this game, somewhat as our athletes do, and for the same reasons. They want to win, to forge ahead, to rise in the social and economic scale. As a rule they don't hoard their money—they spend it, and usually with an open hand. They don't like the idea of miserliness any more than Lifebuoy likes B. O. Observe them in action.

American Big-Heartedness

An earthquake occurs anywhere. The headlines scream: thousands homeless, hundreds killed, scores injured. Do the American people ask who they are, what race, nationality, or creed they belong to, whether they are civilized or savage, intellectual or illiterate? All that matters to them is that fellow human beings are suffering and in want, and the money, food, clothing, and supplies begin to pour out. A tidal wave strikes an island we never knew existed. What difference does that make? People are in need and aid them

---

Father Conen is at St. Joseph's Church, North Vernon, Indiana.

we do. Remember the Ohio Valley Flood of 1937? Quite a few of you readers remember very vividly. You were very much in the middle of it.

The Christmas season approaches. No one must be unhappy at Christmas, especially the children. Empty stockings and tears cannot be tolerated during that happy time. Scan the papers. Santa Claus funds by the tens. Clothe-a-Child Campaigns. Miles of Dimes, etc. All are over-subscribed. Red Cross, Community Funds, Cancer Research, Tuberculosis, March of Dimes, all are generously supported.

What other nation has made charity a national virtue? Wholly natural, purely humanitarian, true, but charity nevertheless, and it can become the basis for the making of friends with the Mammon of Iniquity. When that charity is ennobled and elevated by the love of God and permeated with Christlike affection, it becomes Christian charity, the charity that covers a multitude of sins.

No one can be blind to the evil days of the modern world. America has sinned and is sinning deeply. The seven capital sins are striding the land like a colossus. Paganism with all its evil companions is on the march. But our Constitution still maintains its belief in a Supreme Being, our coins still say "In God We Trust." The teaching of religion remains free and unhampered. No one is being shot for his opinions. Our check books are still open to sympathy for the poor, the widow, and the orphan.

By directing and encouraging this type of charity toward Christ and because of Him, is it not possible that America will again find her soul because she has not forgotten the downtrodden and unfortunate? What was the challenge hurled at Frederick Ozanam? "Show us your works," and in the acceptance of that challenge, the great St. Vincent de Paul Society was born, specializing in the corporal and spiritual works of mercy. Its accomplishments need no repitition here.

Let's Systematize It

Charity, the check-book variety, is sporadic and seasonal. Our endeavors should be directed to making it a constant and well-regulated habit of life. The God of Abraham, Isaac, and Jacob demanded a tithe from His Chosen People. But that same God in the New Testament makes no specific demands of His people, leaving it to their love, good will and prudence to determine the flow of charity.

Let us take this ten percent as the basis of a little speculation and theorizing and apply it to one segment of society, the Catholic clergy. Suppose every priest gave ten percent of his salary each month to the works of charity and the spread of the Gospel. Ten percent of his sal-

ary—not of his total income. Every priest a member of the Ten Percent Club.

Recall some years back when Indiana had a Two Percent Club among her politicians and office holders? It really put sinews into the "War Chest." Of course that "smacks" of coercion. In our Sacerdotal Ten Percent Club, there will be no shakedowns, no check-offs, no dues or assessments, no meetings. There will be perfect freedom of choice and method. Some may want to select a particular charity or mission field and give it their monthly support. Others may want a little variety and choose a different one each month and give it their stipend. Still others may want to divide it among several. As they say in politics, the main thing is to get out the vote; so also here, it is a matter of getting the coin in circulation and putting it to work, mentioning the fact that it is from a member of the Ten Percent Club.

If 15,000 priests gave an average of $10 each, every month to the charitable and missionary works of the Church! Those of you who like to dabble in figures can take it from there. Think of what one month's contribution from the Ten Percenters would mean to a diocese in China or to our fellow priests in "No Priests' Land" south of the Mason-Dixon Line. We can be sure of one thing, there would be less headaches, better digestion and sleep among the clerical shock troops along the pagan frontiers.

Some may object that such a new takeoff would be detrimental to our well-established Mission Societies, such as the Propagation of the Faith, the Missionary Union of the Clergy, the Catholic Near East Relief, and others. In the first place this isn't a new society; it isn't even an organization of a few. In the second place, it is designed to aid these various organizations in their work. When their collections and memberships are due, the monthly contributions will go to them. In fact, they should receive more during the year because the members of the Ten Percenters will be habitually conscious of their needs, instead of periodically.

Toward "One World"

We all know of many zealous pastors and priests who return more than ten percent of their salary to their parishes in the course of a year. For them, we can have only praise and benediction. But do the majority of our parishes need that today, especially in the East and Middle West? More than ever, men are conscious of the need for One World, that the accidental differences among people do not militate against the unity and solidarity of the human family. Power politics, atom bombs, powerful armies and navies cannot force One World nor can gold and silver purchase one. The powers of men's minds can form

the body of One World, but only the Catholic Faith can give it a living soul. Catholic we must be in viewpoint and outlook.

In these works, members of the Ten Percent Club should not be too modest and shy, hiding their light under a bushel. This is a case where your left hand should know what your right hand is doing. Virtue is never as sensational nor as publicized as vice, but it is much more attractive when its beautiful light shows up the ugliness of sin. Because there is so much sin and vice, virtue is the more startling when it flashes in the midst of it. Let our good people and the general public see your good works and be encouraged to do the same. The Ten Percent Club is not copyrighted nor the exclusive property of the clergy. Let the people in on it, e.g., five percent to their parish, five percent to the charitable and missionary works of the Church. If they don't know all the places to send their contributions, it won't be too much trouble to act as a clearing house or agency on their behalf. But there is so much more fun in doing it oneself, and they should be taught to do so.

This is all very idealistic, isn't it? Yes: but isn't it about time we quit being so practical and businesslike and recaptured a little idealism? Charity is an expansive and an expanding virtue that, once embraced and loved, grows into that mutual charity of which St. Peter wrote. Lead and the people will follow.

The Vigilant Statue

For 25 years the Christ of the Andes—a colossal statue made from melted bullets at the instigation of a group of peace-loving women—has stood with extended arm on the line between Argentina and Chile, a symbol of everlasting peace between two countries which had long been enemies. It is unrecorded history, however, that the direction in which that ten-foot arm chanced to point very nearly provoked a fight. The statue was set up facing Argentina and the proud Chilenos were highly incensed by the slight they fancied had been put upon them.

Fortunately, a Santiago newspaper happened to remark that the setting of El Cristo with his face toward Argentina was an intervention of Providence, because they needed watching more on that side than in Chile. All South America laughed, Argentina included, and the affair blew over.—Lewis R. Freeman, **Reader's Digest.**

The only conquests which are permanent, and leave no regrets, are our conquests over ourselves.—Napoleon.

Fresh-Air Religion

Mr. John G. Nolan

De catechizandis rudibus

THE Lark twins, Connie and Harriet, straddled the teeter-totter and glared at each other defiantly.

"It is so!" Connie insisted.

"It is not!" Harriet replied. "Is it, Father?"

"Is what?" I asked.

"Is Jesus, Mary, and Joseph the Holy Trinity?"

I had to smile at their earnestness. Eight years old, with freckles and pigtails, they had come in from the country for another day of vacation school at Camp Jogues in the Adirondacks.

Camp Jogues is the summer villa for seminarians of the Albany Diocese, located on Brant Lake, about 90 miles north of Albany. And the Lark twins are among the 180-some noisy vicinity hopefuls who flock like Dagwood's puppies from buses and station wagons every morning, five mornings a week, to pray, study, eat, and play until noon under the tutelage of the diocesan seminarians.

People who know credit the school with a bumper part in the area bigotry breakdown that has come during the decade. Since 1935 more than 2,000 aspiring Bellarmines, armed with penny catechisms, have spent four happy weeks each summer learning at the school. Significantly, about forty per cent of these were Protestants. And now the alumni send their little brothers and sisters. Some of them send their children.

Twelve years ago, Catholics in some neighboring hamlets came largely of the hide-and-seek variety. Third-generation progeny of Irishmen who had immigrated to the Adirondacks after the mid-century potato famine, they had lived for years surrounded by Protestants, without priest, church, or even the fellowship of other Catholics. After three generations, some of their cousins already bolstered the Protestant ranks. Yankee parsons preached on Sunday to crowded congregations. And the Baptist Sunday-school roll-call sounded like the tax collector's roster in old Killarney, with Duggans, Sullivans, O'Neils, and Sheas.

Behind-the-door Catholics

Even among Catholics the Roman collar had become an unwelcome curiosity. Protestantism ruled all-powerful, and Catholics had long since quietly acquiesced. Many a time the priest director, on his afternoon "follow up" after school, found his welcome by families, not professedly Protestant, a locked door or Rover loose in the yard. In fact, when Father parked the station

---

The writer is an Albany student at the Theological College in Washington.

wagon one afternoon in front of a tumble-down shack in which he knew Catholics were living, he found the door open and no one at home. No one, that is, until he was about to leave—and then he discovered Pa, Ma, and Junior crouched behind the door he had come in.

"Good afternoon," he said, smiling as if it were the usual thing to find people hiding behind doors. "I'm from the Jogues School."

The smile and handshake, tokens of real Christian charity, together with the children's seminarian contacts and the daily classes of instruction, have dealt bigotry a reeling blow. Catholics have come back into the open, to Mass and the sacraments. Religiously, the whole area has had its face lifted.

Full credit for this is due, originally, to the efforts of His Excellency, Bishop Edmund F. Gibbons, of Albany, who from the start has made the school his favorite summer project. And credit is due also to the Fathers Kelly, priest-brothers, who blueprinted the plans on which the school still operates.

As diocesan director of the Confraternity of Christian Doctrine, Fr. Joseph Kelly concluded that the effective diocesan program must rest ultimately with the clergy. That, therefore, priests should be trained for the work, preferably, while still seminarians. Fr. Lawrence Kelly, secretary to Bishop Gibbons at the time and director of the seminarians at Camp Jogues, agreed. Together they appointed teachers, arranged schedules, purchased supplies and hired buses. The Confraternity footed the bills and the Jogues School opened for business. Since then Frs. Harold B. Hinds and Francis G. Janis have successively served as directors.

Two Hundred Children

Fifty-five Catholics registered for school the first year, hardly a hint at the enrollment that was to come. Last summer, almost 200 youngsters from kindergarten to teen-age made the daily jaunt to Jogues, some of them from points 45 miles away. For these the school day begins shortly after daybreak. Most of them walk three miles or more to reach the macadam bus route.

And they enjoy coming! That's hard to believe, perhaps—that normal, healthy American youngsters actually enjoy hiking six miles each day to spend their vacation mornings back in school. But it's a fact. You'd be convinced of it to watch them jumping rope or pitching horseshoes during recreation. Or to see the drawn face on eighth-grader Tommy Baldwin when he told us he couldn't come to school this year. His widowed mother needed his help, and Tommy would pick berries at eleven cents a quart. But his younger brother and two little sisters would come, he promised. And come they did, along with scores of others, a startling assortment of freckles and tans, colorful polka dots and

scuffed saddle shoes. Rich or poor, it makes no difference—city vacationers fitted in department-store finery and barefooted boys in overalls patched like pieces of modern art—they're all happy to be at Jogues.

They have reasons of their own for coming, of course. Typical youngsters, a few of them confess they'd walk six miles just for the cookies and soft drinks—"bug juice," they call it—passed around at 11:10. Some come for the softball game they can play at 10:30, and others for the bus ride and the chance to mix with other children. And for two little queens in calico, I'm told, their chief reason for coming is a bashful beau, now in the fifth grade, whom they share mutually and for whom they save a seat between them on the bus. In this way they've got him coming and going.

Valuable Results

But what is important, they *do* come; they *do* imbibe the Catholic atmosphere Jogues provides. For many the school has become the alpha and omega of their formal religious instruction, the place they'll remember they made the grade for their First Communion and Confirmation. For some, in fact, the place they were baptized.

And they appreciate the school! Their parents could be expected, of course, to realize at least in part the role Jogues is attempting, but even the youngsters are grateful. You'd smile at the way they sometimes tell you so. Tommy Fitzgerald, for instance, brought his teacher in the First Communion class one morning the prize he had won at a carnival spin-the-wheel the evening before.

"It's for you," Tommy told him bashfully. "It's a present from me to you."

The seminarian protested, but Tommy generously stood firm. Well each might, for after class the seminarian discovered, bundled securely in the bottom of a brown paper bag, an old-fashioned, monogrammed snuff kit.

And hardly a day passes that the buses rumbling up the macadam driveway at noon don't tremble with hundreds of baby maniacs shouting:

"Two, four, six, eight,
Who do we a-preee-shee-ate,
The sem-a-nair-ee-ayns, the sem-a-nair-ee-ayns,
Yee-ay . . ."

The seminarians, of course, are the school's best advertisement. Alert, eager, with fresh ideas and the new pedagogical techniques, they take the children's imagination and hold it. To many a child, his Jogues School teacher, in collar and cassock, is a big brother he misses eleven months a year.

Undoubtedly, the seminarians are responsible, in large part, for the unusual number of non-Catholics attending the school. In recent years, two-fifths of the entire enrollment has been Prot-

estant—indicative, by the way, of the trend vicinity public opinion has taken. Healthy little heretics, they're on hand every morning, the catechism answers on the tip of their tongues, to begin the day with Mass and instruction. And it's remarkable the number of prizes they take home with them on commencement day.

Local Opposition

Some years ago local parsons decided (shades of Calvin and Knox!) that somehow this daily pilgrimage of their charges to Rome must be stopped. So, with female parishioners as a faculty, they pitched vacation schools of their own, modeled closely on Jogues. The schools haven't been too successful, however.

"I won't be here tomorrow," one little Baptist told his minister definitely after the Bible story one morning. "I'm going back to the Jogues School."

Back to the school he trekked, giving the seminarians one more opportunity to work the wonders in their catechetical bag of tricks. That, after all, is partly the purpose of the school—to serve as a summer laboratory in which the seminarians can try with children the formulas learned in the seminary catechetical course. For the great majority of the seminarians—as first philosophers, during their first summer on the staff—Jogues provides their first teaching experience. They're expected to make mistakes—and they do—but the school is assurance that they won't make the same mistakes as priests. By benefit of Jogues, every priest ordained for the Diocese has already taught the catechism. He has played an intimate, vital part in a model catechetical school; he has seen the machinery at work. To start such a school in his own parish he knows where to begin.

This summer, besides, seven staff members have taken their first taste of radio, via Station WWSC in nearby Glens Falls. Once each week—on Friday evening at 7:15—a Jogues seminarian stood at the microphone and pictured the life of a sainted American—St. Isaac Jogues, for one, Kateri Tekakwitha, and Mother Cabrini.

Meantime, the work goes on at Jogues—the open-air apostolate that has muzzled the bigots and brought Catholics into their own. Year after year the youngsters come and go, a Catholic menagerie a la Disney, amateur apologists at home and with the neighbors. Quietly and effectively, Jogues each summer is squaring Hiram and Mirandy's public-school curriculum by giving them Religion, the fourth and most important R. The seminarians realize their role in this. And Jogues has made them realize as well the basic tenet of their educational philosophy, that for them alone teaching is in the strict sense not an avocation. That God has chosen them to teach the world.

Sermon Suggestions

✠ *J. F. Noll, D.D.* *For the month of April*

The First Commandment

APRIL 11

Catholic Devotions To the Saints

Last Sunday we considered the place of Mary in our love and devotions. In a lesser way the saints, millions of whom were martyrs, but all of whom lived extraordinarily holy lives and died in the odor of sanctity, are honored by the Church as well as by the faithful. From time to time you hear of the canonization of a new saint; but this does not mean that numerous others have not entered Heaven as saints, whose lives were never scrutinized by the Church. In fact every child who did not lose his baptismal innocence goes straight to Heaven at death and enters the company of the saints.

(1) What is canonization? Does it mean that only on the day of the canonization the saint enters Heaven? Canonization does not make saints. It only declares solemnly that the man or woman in question had led an eminently holy life and is already in Heaven. Before the Church pronounces on a saint, which is something different from "making" one a saint, a special commission is appointed to study the life of the person in question. Some members of this commission are concerned about the sanctity and others search for faults which might militate against an official declaration of sanctity by the Church. The commission also looks for miracles performed through the reputed saint's intercession. Evidence is laid before a special congregation composed of Cardinals, priests, physicians, and scientists.

Canonization is preceded by beatification, which, itself, does not take place until miracles, declared to be such by disinterested physicians or scientists, will have been performed by the one whose process of beatification is being considered.

After beatification the saint is proposed for the veneration of a portion of the faithful only, but after canonization he or she is declared worthy to receive public veneration by the whole Church. A special place is found for such a person in the liturgical year, and a feast instituted on which he or she is honored in the priest's divine office and also in the Mass.

(2) The Church would have her children honor their own patron saint as also their Guardian Angel. If Almighty God assigns a special angel to each individual to guard his soul and to be his protector, his presence certainly should be recognized, and he should receive at least a little daily consideration.

In a similar manner one's patron saint should be honored. The very fact that the Church urges parents to select the name of a saint on the occasion of the Baptism of their child and again on the occasion of Confirmation, implies that every Catholic should have a saint patron and protector. It also implies that the Catholic should try to become familiar with

the life of his or her patron, and strive to imitate his or her example.

Only last year the Church canonized a saint who died two centuries ago by the name of De Montfort, who practiced and spread the practice of going to Jesus through Mary.

(3) The chief argument which Protestants allege against devotion to Mary and the saints is that it detracts from the worship that every Christian owes to Christ, his Redeemer. They call our attention to St. Paul's utterance (1 Tim. II, 5) which reads there is "only one Mediator between God and man, Himself man, Christ Jesus." If they would read the very next they would understand that text in the correct sense; Verse 6 reads: "Who gave Himself a ransom for all." In other words, Christ is the one Mediator by Redemption; but any person, whether in Heaven or on earth, can be mediator by intercession. St. Paul himself asked for the prayers of the people.

Protestants ask their minister to pray for them, and he in return asks them for their prayers. If sinners on earth can pray for one another with benefit, why cannot they direct their prayers to the closest friends of God in Heaven with even greater benefit? People who witnessed the death of martyrs of the golden era of the Church asked that they pray for them immediately following their death, when they would be with the Christ for whom they died.

The Bible, divinely inspired, has been the greatest source of confusion to non-Catholics. They not only insist on interpreting it without any teacher or guide, but they seem bent on reading it more to find a case against Catholics than for any enlightenment in their own behalf. That is particularly true of the founders of the first Protestant religions. Since they lived amid a Catholic people they could win followers only by trying to convince them that they had been long misled. The people were told that since it was wrong to go to God through any mediator than Christ, there was no need of a priest or of the Mass.

Your Church well understands the meaning of St. Paul's words and, therefore, in all her official prayers, does go to God through Christ Our Lord. When the saint whose feast is observed, is invoked at the Mass, the prayer is directed to Almighty God in the name of the saint, but always ends "through Jesus Christ Thy Son Our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end."

Conclusion: If you and your patron saint, or any other saint, if you and Christ's mother join together in prayer, you fulfill in the most perfect form the direction of Christ "where two or three are gathered together in My name, I am in their midst."

The Second Commandment

APRIL 18

Thou shalt not take the name of the Lord, thy God, in vain

All the Commandments, except the Third and the Fourth, are worded negatively. They, therefore, first forbid something, and, by implication, command its opposite. The Second Commandment

forbids us to use the Holy Name of God, of Christ, of the Holy Spirit, of the Saints, in a profane and insulting manner. It also forbids blasphemy and sacrilege, the profanation of holy persons, places and things. It forbids perjury and even the taking of unnecessary oaths and vows, and it demands their observance when rightfully taken.

The angels in Heaven chant in God's honor "Holy! Holy! Holy!" In her Magnificat the Blessed Virgin sang: "He that is mighty has done great things to me, and holy is His name."

(1) It is sinful to take God's name in vain, which means uselessly, or to use it in a profane manner.

Generally speaking, it is wrong for people, outside of court, to take an oath, although there are of course, exceptions. For instance the solemn promise made by both the Catholic and the non-Catholic before a mixed-marriage is an oath. The Church, on some other occasions, requires an oath, but it is always an act of religion, and is in the interest of the cause of God.

When one takes an oath, he calls on God either to witness the truth of what he says, or to back his promise. One of the principal reasons why the Catholic Church opposes certain secret societies is that their members must take an oath never to reveal what transpires in the lodge. They even swear to obey blind orders which they may, in the future, receive from officers, and which religion could not permit them to obey.

The Church maintains that no society of men has the right to exact an "oath" from its members, because an oath is an act of religion, in which we call on God's name, and which may not be taken for trivial reasons. But once we take a permissible oath we are obliged to observe it. The same is true of a "vow." People should not take vows recklessly. Even private vows should not be made except on consultation with one's spiritual director.

When one swears to a lie it is called "perjury," which is a very grievous sin, because one who swears calls on God—Truth Itself—to stand by his lie. In our day perjury, which was always regarded as a frightful sin, is committed most commonly. The United States Government, during the past year, sentenced several to prison for having perjured themselves before a Senate Committee.

(2) Those who embrace the religious life are expected to take vows—made of their own free will, however. The vow makes doubly meritorious the virtue practiced. Religious, both men and women, take three vows, namely, those of poverty, chastity and obedience. By the first they make doubly meritorious the surrender of their possessions, and their determination to remain poor; by the second they make a surrender of their bodies to God, consecrate them to Him to "keep them pure and undefiled"; by the third they surrender their will to Almighty God, thus making doubly meritorious any act of obedience to orders received from superiors. These vows once taken must be observed, or there is a twofold sin.

Every Lutheran child at the age of twelve is received for Confirmation, at which time he takes a solemn oath and vow never to relinquish his faith. That oath makes him hesitate to become a Catholic

even when his mind is convinced of the truth of our religion. But no one is obligated to keep an oath which he was not allowed to take. A better informed conscience calls for the repudiation of an act made when the conscience was ill-formed.

(3) The Holy Name Society, which has millions of members in the United States, was instituted some centuries ago, for the purpose of instilling the spirit of reverence in its members—reverence for God, reverence for persons and things consecrated to God. One who joins the Holy Name Society pledges himself, not by oath or vow, but by a promise, never to use profane language, never to curse or swear, never to use God's name in vain, to attend Mass regularly on Sundays.

The curser and blasphemer seem actually to belong to the devil, because how could they regard themselves as being worthy to praise God eternally in Heaven while they use their tongues to profane His name here on earth? The devil curses; the good man blesses. Cursing is the language of hell, and those of you who are addicted to it habitually seem only to be preparing yourselves for the disgusting eternal practice of the inmates of hell.

There is no more silly practice than that of cursing and profane language. It is an exhibition of bad taste; it does the person absolutely no good; it offends the sensibilities of respectable people —and because it violates a Commandment of God it is grievously sinful.

Profane language was never begun of a sudden. It became a habit by the repetition of frequent separate acts. It must be overcome in the same way. Those who resolve today to discontinue the habit will not sin when they, from force of habit, use such language against their will. But one who is not determined to give up the habit does sin as often as he takes God's name in vain, or wishes others evil by cursing.

Conclusion: To show your earnestness, I would propose that you say the Lord's Prayer, or at least "hallowed be Thy Name," every time you catch yourself using such language. It would be the best proof of your regret, of your earnestness and sincerity.

The Second Commandment

APRIL 25

"Out of the abundance of the heart, the mouth speaks" (Luke VI, 45).

We have seen that there is no justifying reason for anyone to use profane language or unclean speech. It betrays bad taste, does no one any good, is an abuse of a faculty which should be highly prized—as it would be by any one of the thousands in this country who never possessed the faculty of speech. According to the inspired word quoted above as a text, cursing must proceed from a bad heart.

(1) If profanity is wrong in itself, if it is violative of a law of God, then no Catholic should ever be addicted to it. St. Paul refers to cursing as a heathen practice (Rom. II, 24).

Cursing is the most inexcusable of all sins, because it does not

bring even a passing pleasurable benefit to the one who makes use of it, while it usually offends the one to whom it is directed.

In the Bible-sense cursing is the wishing or praying that evil may come to another—even eternal damnation.

The tongue of the Catholic child was dedicated to God at Baptism, when it was touched with blessed salt, with an appropriate prayer. The tongue of the Catholic became particularly sanctified when it was touched the first time with the Sacred Host in Holy Communion, and it should have been sanctified more and more by every succeeding contact with the Eucharistic God.

The Catholic, more than any other person, prays daily that God's name "be hallowed" which means that it be honored, respected and cherished.

Profane language is the language of hell. The Bible represents the demons, deformed in every faculty, as incessantly cursing their God and Creator. The language of the child of God, if it be not the language of heaven, should at least be clean, and should be given rather to blessing than to cursing. The Holy Ghost warns that "a curse will come to him who loves cursing" (Prov. XXVI, 2).

How can he hope to be associated forever with angels in singing the praises of God, who, on earth, uses his tongue in the very opposite direction? "Cursers shall not possess the Kingdom of God" (I Cor. VI, 9).

(2) We are shocked when we read "curse words" in print. Objectionable as is much of the literature of our day, it is common for the publisher to substitute a dash for the wicked word when quoting an individual who had used cursing or profane language.

From whatever viewpoint it is considered the use of such expressions is unpardonable, and no self-respecting person should want to be guilty of it.

Both cursing and unclean talk betray a disordered and unclean mind and, therefore, the one guilty of either advertises himself very badly. St. Paul, on this account, says that unclean things "should not even be mentioned by Christians," who are obliged to set a good example to all others, to be "the light of the world." Young people often offer as an excuse that they picked up the habit of cursing and swearing quite unconsciously at their place of work, where they were mixed up with people who profess no religion, who were never instructed in the Commandments of God. But this is no excuse at all. The Catholic, associated at work or during recreation with other people, should set them good example instead of following their bad example.

Every Catholic should be glad of an opportunity to cure his friend of faults he too may have contracted unconsciously, but which he knows to be wrong, faults which he is careful to hide when in respectable company, and of which he would like honestly to be relieved.

(3) We have observed that no one forms the habit of cursing of a sudden. Habits are formed by frequently repeated acts, and they must be overcome in the same way. If the one who has the habit of cursing will resolve to recite the Our Father, or an Act of Contrition, or some other prayer, every

time he catches himself using bad language, and actually carries out this resolution, it will not be long until he will have completely overcome the habit. From the time he will strive to carry out such a resolution, Almighty God will not hold him responsible for involuntary utterances of profane language. But if he does not try to cure himself he is guilty before God for every curse, even if uttered unconsciously, because he is under a standing obligation to get rid of the bad habit.

You have reason to fear that the absolution received at the time of confession is not valid if you do not strive, with all your power, between confessions, to overcome the use of profane and unclean language, because a firm purpose of amendment, which is a prime requisite for a good confession, would be lacking.

Conclusion: Aim ever at being clean in your speech, as well as in your conduct. Aim ever at availing yourself of opportunities, which come into your path daily, of setting good example to others.

The Third Commandment

MAY 2

Remember thou keep holy the Sabbath day.

The Sabbath means the "seventh" day, which is Saturday. Holy Scripture represents that God created the universe and all that it contains in six days (which are now regarded as "periods of time"), and that "He rested on the seventh day." When the Commandments were promulgated on Mt. Sinai, it was decreed that that day should be kept holy, and that on it all people should rest from work. Hence the Jews still observe the Sabbath; and the Seventh Day Adventists, holding that there was no justification for the change of the day of worship from the seventh day to the first day of the week, still observe the Sabbath.

(1) I have already told you that all the Commandments bind people of all nations for all time. If that be true, then why should not the Saturday still be kept instead of the Sunday? The answer is that the substance of the law of God is observed when one day each week, whether it be Saturday, Sunday or Monday, is dedicated to public worship.

We distinguish between the moral and the ceremonial part of the Commandments. The moral character of the law cannot be changed, but the ceremonial, which is not substantial, can be changed without any detriment to the glory of God or to the interests of religion.

But why was the day changed? Chiefly to emphasize the fact that the Old Law came to an end with Christ. Christ had given antecedent sanction to the change when He rose from the dead not on Saturday, but on Sunday, and when He sent the Holy Ghost, not on Saturday, but on Sunday. If we read carefully the Acts of the Apostles, we note that the early Christians gathered together for public worship on the first day of the week, which is Sunday.

(2) The Third Commandment requires us to rest from servile work, to participate with the rest of the human family in the public worship of God, and to keep the

entire Sunday holy. The Church, realizing that we can worship adequately and infinitely only through the Mass, requires her children to attend Mass on Sunday.

What is servile work? It is what you people today call "labor"—manual labor, labor at the machine, as distinguished from labor with which the mind is chiefly occupied, such as writing, studying, drawing, teaching.

People are not expected to do hard work unnecessarily, even domestic work, on Sunday. Formerly Catholics prepared their Sunday meal the day before, and no factory or industry operated on Sunday. When industry does require its employees to labor on Sunday, Catholics are justified in working, if they could not otherwise hold their job. But they are not released from the obligation of attending Mass—if it be at all possible for them to go either before or after work. Before the days of the automobile and the movie, most Catholics kept the whole Sunday religiously, and the entire family was wont to spend that day together at home after the morning Mass—if they did not attend afternoon services, which were then common.

(3) The Statutes of most dioceses still forbid dances on Saturday night running into Sunday, or on Sunday, as being out of keeping with the religious observance of the day. Modern Saturday night outings at taverns or dance halls are entirely out of keeping with the preparation which one should make for the reception of Holy Communion on Sunday.

The Church still observes Vigils, or the days before the feasts of Our Lord, of the Blessed Virgin and of the Apostles. For centuries it was her way of preparing the people to dispose their minds and hearts for the proper celebration of the feast. On that principle Saturday night should be kept as a vigil for Sunday.

Non-Catholics, as well as Catholics, are obligated to observe Sunday religiously. If there be no law compelling Protestants to go to church on Sunday, it is both because their churches lack the authority to compel them to do anything, and because their public worship consists of nothing more than what might be observed in one's own home, if we except the sermon.

Conclusion: We exhort you to do something religious or spiritual on Sundays besides attending the morning Mass. At least an hour should be devoted to good reading, to Catholic radio programs or visits of charity to the sick. Those who read the bulky Sunday paper cannot be excused if they neglect to read the Catholic paper.

The Mass, which every Catholic must attend on Sundays and holiday of obligation, will be treated under the First Precept of the Church.

Once a year the newsboys of a certain district of London are taken for an outing up the Thames by a gentleman of the neighborhood, where they can bathe to their heart's content.

As one little boy was getting into the water a friend observed: "I say, Bill, ain't you dirty!"

"Yes," replied Bill. "I missed the train last year."

Book Reviews

The Epistles and Gospels for Sundays And Holydays, commentaries by John Selner, S.S., and W. Stephen Reilly, S.S., New York, Benziger Bros., 1947, $3.00.

IN face of an increasing abandonment and growing hatred of the Faith, of the emergence of a definite anti-Christian propaganda, no longer of mere engations, but of a Communism which possesses a positive philisophy and, in a sense, religious foundation, it is time for the Church to clear the decks and to go forth again in all the power of the Word of God, the Christ-King who rules in Heaven, be the earth never so unquiet, who lives in the Holy Eucharist in our midst, and who speaks in the written word of Holy Scripture. Valuable as may be all the lesser devotions and practices authorized by the Church they are but milk for babes compared with the fundamental things of the Faith, which have been too often obscured by what has been called "the fringes of the Faith."

This said we are now in position to appraise and to praise the present volume. Done by two Sulpician doctors we have here substantial sermon outlines and clear cut commentaries on every epistle and gospel read on every Sunday of the year. The simplicity of the editors is equal to their scholarship. They are plain but always practical. There is a mellowness in their manner of writing which I may make bold to call Biblical. Their words mingle and melt with the Evangelical utterances. It is what we had the right to expect from the Sulpician School, so humble and therefore so great, so learned and yet usually so silent. It is seldom that Olier's disciples supply us with the product of the pen and of the press, but when they do we know that it will be good food for our soul. Years ago an old obscure priest in a Kentucky parish published a book somewhat similar to the present one. He sent a copy to the White Watchman of the World. In reply from the Vatican the following Brief soon arrived:

"The Holy Gospel which is the Book Eternal gives forth lights and lessons which are applicable to all times, and it is most praiseworthy to draw from it what is most befitting to the spiritual needs of the present hour."

But the fact is that Frs. Selner and Reilly deserve such praise much better than does the author of "The Gospel of A Country Pastor."—J. M. Lelen, Ph. D.

Dear Bishop, by Catherine De Hueck, New York, Sheed & Ward, 1947, 96 pp., $1.75.

DURING the war a member of the American hierarchy commissioned Baroness Catherine De Hueck, of Friendship House, "to find out what American youth. . . thought of God, His Church, Churches in general; and what was their reaction to Communism and Democracy." Dear Bishop is her report.

The book takes the form of ten letters from a fictional "Katzie," "the only fictional thing in the book," to the metropolitan of the large mid-western city in which she is living. She writes for herself and "for the millions of other lost sheep, who would never dream of writing to you—as well as for the working women, young, middle-aged and even old, whom no

one notices, for the working man and his family, and especially the kids of our big cities in and out of the armed services."

Disconnected and blurted out, her letters breathe life in the big-city alleys, "the undiscovered home missions of today." Katzie writes standing at the three-legged bureau in her rented dirty-brown room. She writes of her day—of plodding the pavements of filthy, forgotten streets, asking for work in "respectable" employment agencies, the modern slave markets. Her flesh is offered on the block. She is insulted, debased. Finally, she succeeds, she gets a job. She sweats long hours hopelessly to meet the Wednesday room-rent, and for three anemic meals a day. Once, at least, Katzie speaks of the gas-oven.

The Baroness knows what she is writing about. To gather the facts she became Katzie in real life—Katzie the Polack with the yellow hair and the pale, drawn cheeks, running drinks in a neon saloon. From one job to another, she tried them all. She poured shots and slung hash, and stood for hours over a machine that monotonously vomited paper cups. She made beds from morning until dark at a "Christian" hotel for $15 a week. "You see, Katzie," she was told, "you are really working for Christ."

It was only as Katzie that she could talk Imelda into "giving the guy the gate," and get Pat, the cop, to make his Easter duty. Only over a lunch counter could she talk with Marie and Rosie, Patrick and Martha, the kids in uniform and out who came to Jensen's to eat. They are eager to talk, to pour out dammed-up hearts. Bitterly they curse the vested interests. They believe in God but damn the Churches.

The letters leave one with a series of impressions: bitterness, hopelessness, despair. A lowering depression, spiritual and material. But all is not lost. There is still the boy from Villanova who is willing to die (and says so) as Christ died—for brotherhood of all men under the Fatherhood of God. "For if we don't," he says, "then we die in vain."

Her words ring vividly because Katzie feels keenly. With swallowed passion she tells bishop about her world. She tells him what he can do about it.

"You have the words of eternal life," she tells him, "and they could answer all that confusion and misery, but we don't seem to hear them down here."

And again: "In the back alleys, in the kitchens of America. . . people talk, think, argue, seek and even pray. . . and the only ones always around to give the answers are the Communists."

The book is a revelation in sixty minutes, a totally new world with a vocabulary, geography, and people all its own. But **Dear Bishop** is not pleasant reading. **It sears and blisters the Catholic** conscience.—M. Mayo.

"Oh, they has to preach hell at the boys to conthrol thim at all!" an earnest Irish maid argued with a Christian Scientist mistress. "Sure, if there wasn't a hell my brother'd have been there long ago!"—Kathleen Norris.

Currente Calamo

Continued from page 246

me to convince me that intrinsically these various Catholic institutions are, in many respects, better than their non-Catholic counterparts. I know it. But I also know that the manner and the manners of quite a few front-office representatives of our institutions are decidedly inferior to what you meet elsewhere.

"How about more smiling faces, more consideration, more painstaking attention and a whole lot less snippiness and snappiness? Let's do some defrosting!"

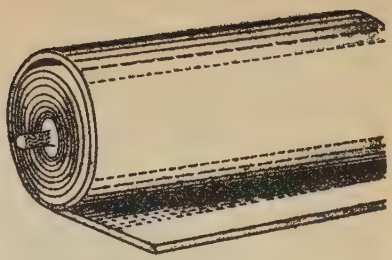
"Is This Tomorrow?"

FATHER GALES has been getting lots of well-deserved publicity on his venture into the field of doctrinaire comics: four big spreads in **The Daily Worker**, an extended plug in **Newsweek**, a feature article in **Information**, and many reviews in the Catholic press.

Several non-Catholic nabobs like the thing so well that they are buying thousands of copies for distribution by the American Legion and other service organizations.

It's good, all right. It presents a convincing and even terrifying picture of how Communist strategy could be applied to the seizure of our government. In bundles of more than a hundred, it comes at nine cents; up to a hundred, ten cents; single copies, fifteen cents; published by the Catechetical Guild, 145 E. 5th St., St. Paul, Minn. We urge you to try at least a sample copy.

The criticism has been advanced that "Is This Tomorrow" is too



Why Take Less When More Costs No More

Candles may look alike, but the similarity ends there, when you start considering

ROOT
ROLLED
CANDLES

For these candles are made different from any other candles on the market. Being rolled—not dipped—they burn cleaner, burn longer, and have greater resistance to bending tendencies. Moreover, their beautiful semi-transparency near the flame, and pleasing burning aroma are further desirable—and exclusive advantages! Why not try them? Write for full size sample.

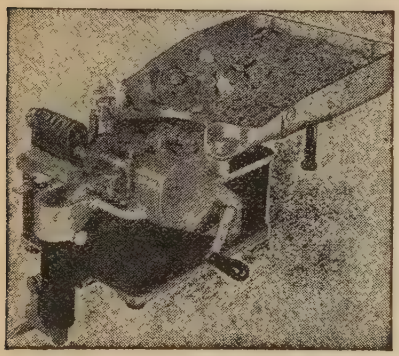
The A. I. ROOT CO.,
Medina, Ohio

The A. I. ROOT CO.,
of Texas
San Antonio, Texas

The A. I. ROOT CO.,
of Iowa
Council Bluffs, Iowa

Workers in Beeswax for over 75 years

Specify
JOHNSON



For Dependable
Coin Packaging Equipment

- COIN COUNTING MACHINES
- COIN ASSORTERS
- COIN CRIMPERS
- COIN WRAPPERS

JOHNSON FARE BOX CO.
Established 1909
Subsidiary of Bowser, Inc.
4621 North Ravenswood Avenue
CHICAGO 40, ILLINOIS

Currente Calamo

negative in its approach. Its forty-eight pages are devoted to what might be called exposure, while only the back and inside covers suggest a positive program. We think, though, that the criticism is ill-taken. Father Gales explains in the foreword that the booklet is published for one purpose: "To make you think!" And it does achieve that objective. And if we can make Americans generally aware of the menace confronting our government, we shall have achieved a very desirable, a very positive effect. Moreover, we understand that a series of four similar books are in the planning stage to give the right point of view on Labor, Government, Industry, and the Ideal Social Order.

We have nothing but praise for Father Gales and the Catechetical Guild for successfully meeting an educational problem on the lower level.

Catholic Musician's Handbook

"I AM interested," writes a Kansas priest, "in knowing whether there is available a list of songs and hymns which have been banned from church use by ecclesiastical authorities in the past. I know that individual bishops have on different occasions scored one song or another. . ."

We don't have a "black list" as such. The St. Gregory Society of America rises to the problem very tactfully by the publication every now and then of a "White List," representing a scrutiny of practically all extant Catholic church-music. Approved music is listed,

Currente Calamo

sometimes with a note of qualification. Although even at that the Society has felt called upon to denounce a few especially atrocious masses, motets, and hymnals by name.

Every priest with at least the ordinary cultured man's interest in music should have a copy of "The White List," if only for quick reference. It costs only a dollar and may he had from the headquarters of the Society at 119 West 40th Street, New York 18.

And while we're on the subject Fr. Ginder tells us that the Catholic Digest reprinting of his editorial on hymns has him all but snowed under with mail. Five out of six letters are from women, musical illiterates for the most part, and many of them personally abusive.

He does not mind this, but he is concerned over a few communications from converts agreeing with him and confessing that every so often they get a yen for some "really good" music and hymns, and then they sneak back to the Protestant church just to satisfy their hunger. . .

Signers' Descendant

THERE'S a Jesuit Father down in Shreveport, we are told, who has a special interest in the Freedom Train. Griswold A. Whipple, minister of St. John's High School, when he looks at the Declaration of Independence, will see the signatures of three ancestors . . . William Whipple, of whom Father Whipple is a direct descendant, and Stephen Hopkins and Charles Carroll of Carrollton, who were his collateral ancestors.

Just Published

THE MYSTICAL BODY

By M. Eugene Boylan, O. Cist. R.

Father Eugene writes as a theologian explaining with commendable lucidity the great doctrine of our incorporation into Christ.—Buckfast Abbey Chronicle.

Cloth $1.75 Paper .90

April Selection of Spiritual Book Associates

THIRD SPIRITUAL ALPHABET

By Fray Francisco de Osuna

Fray Osuna starts with the principle that contemplative prayer is for the many, not the few. It was the reading of THE THIRD SPIRITUAL ALPHABET which led St. Teresa of Jesus, in her early timorous days, to go forward in the way of mental prayer. **$4.00**

MEDITATIONS ON CHRISTIAN DOGMA

By the Rev. James Bellord, D.D.

In these meditations there is presented in a form adapted to the present day, a popular and devotional summary of the immense treasures contained in Catholic Theology. 2 vols. **$7.50**

IN CHRIST JESUS

By Raoul Plus, S.J.

It is said **Christianus alter Christus,** "The Christian is another Christ," and nothing is more true; but one should not misunderstand it. "Other" here does not mean "different." We are not a Christ different from the true Christ; we are, by calling, Christ, the only one who exists, the unique Christ: **Christus facti sumus,** as St. Augustine says; we have not to become anything else but him; we have to become him.

How, and in what measure and with what results, is the subject of this book. **$2.50**

At your bookstore or from

THE NEWMAN PRESS

Catholic Publishers

WESTMINSTER, MARYLAND

Don't Turn This Down!

The most fearless and factual expose of Communism ever published.

1. Everyday Life under the Soviet System. **By Eugene Lyons**
2. The Soviet Regime in Practice. **By Eugene Lyons**
3. Mind and Spirit in the Land of Soviets. **By Eugene Lyons**
4. The Communist Conspiracy Against the Negroes. **By George S. Schuyler**
5. Communism Means Slavery. **By William C. Chamberlin**
6. Stalin's World-Wide Fifth Column. **By William C. Chamberlin**
7. Soviet Communism: The Record of Aggression. **By William C. Chamberlin**
8. Red Tyranny vs. Stepinac. **By Richard Ginder**
9. The Reds in Our Labor Unions. **By Richard Ginder**
10. The Red Terror and Religion. **By Richard Ginder**
11. The Soviet Caste System. **By Dr. Hermann Borchardt**
12. I was a Teacher in Soviet Russia. **By Dr. Hermann Borchardt**
13. Communism and Fascism: Two of a Kind. **By Dr. Hermann Borchardt**
14. Radio in the Red. **By Oliver Carlson**
15. Red Star Over Hollywood. **By Oliver Carlson**
16. Spain and Wishful Thinking. **By Alice-Leone Moats**
17. The Enemy in Our Schools. **By Eugene Lyons**
18. Communist Tactics and Strategy. **By Listen M. Oak**
19. The Red Drive in the Colonies. **By George S. Schuyler**
20. "My Conscience is Clear." **By Archbishop Aloysius Stepinac**
21. How are Things in Tito-Slavia? **By Richard Ginder**
22. The Jewish Tragedy in Soviet Russia. **By Isaac Don Levine**
23. Humanity Debased. **By Isaac Don Levine**
24. How Communism Demoralizes Youth. **By Ralph de Toledano**
25. Why I Ceased to be A Communist **By Freda Utley**
26. Justice by Assassination. **By Susanne La Follette**

ENTIRE SERIES — $1.00 POSTPAID

In Quantity: 100 for $3.50
500 for 15.00
1000 for 25.00

Also In Smaller Lots — Postage Extra
Many Other Titles — Send for Catalogue

Catholic Information Society

214 W. 31st St., New York 1, N. Y.

Correspondence

The B.O.W. English Breviary

Editor:

On page 79 of the January issue of **The Priest** we notice a reference to the Burns, Oates & Washbourne edition of the Breviary. We thought that your readers might be interested to know that this company has arranged to publish an American edition of the Burns, Oates Breviary and that we expect to offer it for sale this Spring.

Sincerely yours,
Declan X. McMullen, Co., Inc.
225 Broadway
New York 7, New York

From a "Mountaineer"

Editor:

"THE Fast from Midnight" in the February issue of **The Priest** could have been written by myself. I wish to add another consideration to the question and I write from my own experience.

It concerns the faithful. Every second Sunday I go into the mountains to give a few scattered Catholics a chance to assist at Holy Mass and to hear the Word of God. Since I have first to give my people a chance to assist at Holy Mass and since they live scattered over the whole county, they can not come earlier than 8:30. The distance to the chapel in the mountains is only 31 miles, but one has to travel over roads which sometimes allow no more than 5 miles per hour. In addition they have fast time. It is nearly always 12 o'clock till I arrive.

There may be 6-10 persons present. They have to walk or travel great distances and bad roads.

Correspondence

Most of them want to go to Holy Communion but they have to fast from midnight. Before they go to church they have to do their work in the stables and it is always 2 P.M. till they are home again to eat their first meal. Some just can not fast so long and I know they would love to receive Holy Communion.

These mountaineers know about the leniency and the possibilities in the army and in the larger cities. They cannot see why they have to fast for 12 to 14 hours whilst 'city slickers,' printers, night-club attendants, etc., are allowed to go to Holy Communion in their after-midnight Masses without having to fast so long.

Please do not misunderstand me. I am not criticizing the Eucharistic Fast as such. I am just wondering whether there is not a possibility that people in such circumstances could make use of privileges extended to other people.

I beg to remain truly yours,

R. M. Metzler

Flemingsburg
Kentucky

From a Danish Seminarian

Editor:

Thank you very much for inserting my appeal for refugees in Denmark in your October issue.

I have received and gratefully acknowledged a great quantity of clothes and vestments besides Mass stipends. Moreover, the Apostolic Vicariate for Denmark has acknowledged receipt for all Mass stipends.

On account of my change of address, I have not personally received all the donations; in these

For

Priests And Seminarians

The Popes And The Priesthood

A very fine 90 page booklet for meditation or reading on what the Popes expect from their Priests. Pope Pius X, Benedict XV, and Pope Pius XI are represented in this volume. **30c**

Rome And The Study Of Scripture

A collection of Papal documents on the study of Scripture. 138 pages. **50c**

The Role Of The Priest In The Apostolate Of Reading

by V. Rev. Peter A. Resch, S.M.

Since no priest has time enough to read everything, this little booklet will tell him how to make the best use of the time he has to read and what to read. **10c**

The Gentlemanly Priest

by Francis J. Connell, C.SS.R.

Although every priest is a gentleman it is good to review the things that keep a priest that way. **15c**

Follow Christ 1948

For the past ten years the staff of **The Grail** has published a Vocation Booklet. There are 96 pages of articles and pictures on Vocation. This is very fine for Vocation talk material, or to give to the upper grades and high school pupils. 25c. On orders of ten or more copies the price is 15c each.

Order from

THE GRAIL

Room 16
St. Meinrad, Indiana

A vacation and health resort for priests and laity.

OPEN ALL YEAR

Unbelievably Low Rates!

A mountain resort overlooking Chattanooga — fresh, healthful atmosphere; tranquil, scenic beauty; recreational opportunities; large chapel to accommodate any number of priests; good food; theraputic baths and excellent physiotherapy department—30 minute bus service to city.

Send for interesting illustrated folder—free!

Alexian Brothers Mountain Resort

Signal Mountain, Tennessee

Correspondence

cases the bundles were forwarded directly to Denmark from my former seminary.

I should be very grateful if you would express my deep gratitude towards the donors of the many gifts. They have been a very valuable help for the work in Denmark.

The refugees have now left our country. The mission, however still needs vestments, altar linen and Mass stipends. If anyone wants to donate any of these items, they will be gratfully accepted either by the Apostolic Vicariate, Bredgarde 64, Copenhagen, Denmark, or by the undersigned.

I have also been requested to ask for cancelled stamps. A new church is to be built in one of the suburbs of Copenhagen, mainly from the revenue of foreign stamps.

Most gratefully yours,
Paul d'Auchamp
St. Mary's Seminary
Baltimore 1, Maryland.

Eucharistic Thanksgiving

Editor:

I HAVE just finished reading the article "Communion Without Thanksgiving" in the February issue of The Priest. I think Father McAuliffe is to be commended. This problem of thanksgiving after Communion has been troubling me for some time. I realize too well the necessity of instruction on this point, yet I feel that the problem probably goes deeper. I could quote many cases where it has been the clergy who have prevented our lay people from making a proper thanksgiving. I

know that in my case on Sunday at the 8 o'clock Mass when I say the Mass the pastor distributes Communion at Communion time, while I must continue saying Mass. Usually I am at the last Gospel when he finishes distributing Communion. Now those who would normally make at least a short thanksgiving, make none at all.

Again, how can you expect a sermon to bear fruit on this subject when day after day, and Sunday after Sunday, people never see their priests make a thanksgiving? How can they follow our example, if the only example they have is that of a priest smoking a cigarette immediately after he has said Mass without the least thanksgiving! Really I think that more than sermons will be needed, because the piety of a parish will never be above that of its priests.

Always yours in Christ,
Neo-Sacerdos
Massachusetts

A Real Problem

Editor of "Our Sunday Visitor":

I AM deaf from birth. I want to know whether I belong to any parish. There are many Catholic churches in the city, but the pastors of them never paid any attention to us forty or fifty Catholic deaf as if we did not belong to them. Some of us learned about the sacraments through our neighbors.

However, when we wish to marry, or when we die, we seem to belong to the Pastor in whose parish we happen to live. Why have they no obligation towards us deaf-

Does your metal Church ware need Repairing, Refinishing, or Replating?

We are specialists in the restoration and reconstruction of all manner of Church metal ware and Sacred Vessels such as Chalices, Ciboria, Ostensoria, Sanctuary Lamps, Cruets, Ablution Cups, Tabernacle Doors, Censers, Holy Water Pots, Candlesticks, Candelabra, Railings, Chandeliers, Brackets and all metal articles for the Church and Altar. Our shop works in gold, silver, bronze and brass. Special work made up to your own drawings and specifications.

If you have anything that needs to be done, please send it to us for inspection and estimate. By return mail we will quote prices and give full particulars.

MASTER SILVERPLATERS

2031 Caniff Ave. Detroit 12, Mich.
Dept. 27

FOR VOCATIONAL GUIDES

Two New Books with New Approaches

IN MY BOOK THESE ARE THE STARS—Informal and non-theological talks on vocation to the priesthood, religious life, and life in the world, with title piece by Bing Crosby, America's most famous radio and movie star. A book to give to youthful inquirers. Ninety-two pages; illustrated; art paper covers; 50 cents; ten copies $3.

* *

RURAL LIFE: A CATHOLIC SOURCE BOOK—Thirteen chapters on rural life in America: Subsistence farms, part-time farming, education, the farm vocation for boys and girls, problems and opportunities of the rural Church. One hundred and six pages; illustrated; paper covers; discussion club outlines included; 75 cents.

At Catholic bookstores or from the publishers

CATHOLIC STUDENTS' MISSION CRUSADE

Shattuc Ave., Cincinnati 26, O.

Correspondence

mutes during our childhood and youth?

Sincerely,
Jack Seagram

Appeal from Italy

Editor:

TWO weeks ago, I received the January issue of **The Priest**, in which a contributor gave a few facts concerning the sending of Mass stipends to brother-priests in Europe. This article aroused my interest, for here about me I can see a wonderful opportunity to give aid to not only poor priests but also to a poor seminary and seminarians. The seminarian of this Diocese of Concordia pays an annual tuition of 32,000 Lires which at the present time amounts to $60 in American currency. Many of the students are even unable to pay this sum because of their poverty. Consequently, the seminary is "in the red" and in extreme need of aid.

At the present time, a priest receives 150 Lires as an offering for a low Mass. This amounts to about 27c in our money. His monthly salary is circa 2,000 Lires or $4. Yet the prices of commodities such as food, shoes, books, etc., are equivalent to and often more than the American prices as I have personally experienced. For this reason, many young and promising priests never reach their full potentialities. Professors here at the seminary receive less than parish priests because of their infrequent contact with potential givers.

Thus if Mass stipends could be sent to this seminary, they would be distributed throughout the diocese. The seminary would also

benefit inasmuch as every pastor who receives several stipends must offer weekly one Mass for the seminary and he must donate the stipend to the seminary. This is the ruling of the bishop here because of the extreme need of this institution.

Because of this extreme need both of the clergy and seminary, we would be eternally grateful to you if you would arrange to publish this appeal in **The Priest.**

Respectfully yours,
Pasquale Biscardi
Seminario Vescovile
Pordenone (Udine)
Italia

Wrong Address

Editor:

May I call your attention to a reverse in **The Priest?** It reads: Catholic Caritas Verband, French Zone—

18 Speyer
22b Trier

It should be 18 Trier
22b Speyer

The thought that some packages might get lost when sent to the reversed number goaded me on to write to you. Those people are in dire need.

Maybe one or the other person would want the name of a priest. I know some of the Speyer diocese personally, one of whom is a director of the Priest Seminary. His address is:

Hochw. Dr. Otto Lutz, D. Theol.
Priester Seminar
Gr. Greifenstrasse 11
22b Speyer, a/Rhein
French Zone, Germany

He was greatly pleased and

RYAN-WEST BANKNOTE CO.

ECCLESIASTICAL ENGRAVERS

Designers of Coats of Arms and Seals

Engravers to
Bishops, Priests, Catholic Colleges and Institutions

Invitations, menus and programs for sacerdotal jubilees,
centenary celebrations, episcopal consecrations and installations.
College Diplomas and Commencement Invitations
Christmas Cards of Special Design

127 Water Street, New York 5, N. Y.

(Near Wall Street) Telephone: Whitehall 3-9281

NOTE OUR NEW ADDRESS

Handbook
OF
The Third Order Secular
OF
St. Francis of Assisi

By the Very Rev. Basil Gummermann, O.F.M. Cap.

Gives full information on the nature and government of the Third Order and the advantages it offers to layman and cleric. 464 pp. **$3.00**

Dept. 4-1025
ST. ANTHONY GUILD PRESS
PATERSON 3, NEW JERSEY

Non - Wrinkle Surplice

Small, Medium, Large Sizes
$10.50 each, 3 for $30.00

Also ideal for use when attending neighborhood services, such as Forty Hours, Funerals, etc.

Every Sacristy should have one or more of these serviceable Surplices.

The Church Mart

City Hall Square,
Milwaukee 2, Wis.

A National Institution
with Coast-to-Coast Service

Correspondence

thankful when I sent him a small gift last October. It was the first and only one he received. He did not ask me to find donors for him; he knows that the Catholic people here are just flooded with begging letters. I just thought that some one would like to do some thing for students to the priesthood in the line of food and clothing, but they do not know where to send it to.

Another address:

Hochw. Otto Moll
Katholisches Pfarramt
22b Landstuhl, Rheinpfalz

If more information is wanted, I am very willing to give it.

Respectfully yours,
Regularis
Portage, Wisconsin

Fiat Justitia!

Editor:

ABOUT a year ago, my friend and benefactor, Miss Ann Egan, wrote a letter to you regarding a young Negro boy who was unjustly accused of a serious crime. The boy—18 years of age—was an honor student in our High School at the time. On the say-so of a white woman he was given ten years in prison.

I fought the case up to the State Supreme Court. Through the kindness of readers of your fine magazine, and through the help given me by the Negroes of New Bern, I was able to pay all court costs and the lawyers. But my heart is crushed. I lost the case.

The boy has already served a year of his long term and is setting an excellent record for deportment. But what will he learn associating with criminals? Will the

work of the Catholic Church be undone? This poor boy is absolutely innocent and how the courts can sentence him on merely the word of a woman—that's beyond me.

But I'm sure justice will triumph. And I ask the readers of this excellent magazine to pray for the boy. Pray that he will soon be released. I am trying hard to get him out on parole and have several persons of influence working on the case. The God of Justice will certainly hear the prayers of friends in this regard.

Sincerely yours,
Julian Endler, C.P.
St. Joseph's Mission
New Bern
North Carolina

Discounts and the Book Trade

Editor:

"Sacerdos" in your December issue says he has seen Mexicans making collection baskets for 5 cents that are sold in religious stores for $3.00; and that a non-Catholic dealer gave a lady 50% off on a cassock, saying that he had a "150% profit in this line."

I'd like to tell you how this affects those of us dealers who are trying to sell Catholic books. (By "trying to sell" I mean trying to get people to buy books to read.)

A priest came to me and asked for 50% discount on a certain book. He said he got 50% on the same book from a religious goods store, and I believed him. I knew him for 40 years. Now the best discount we could get on that book was 30%. It was a Catholic book.

So, I called this other dealer to ask if he would sell to us at 50%.

Are your confessionals really private?

Go into a penitent's compartment of one of your three-door confessionals, and listen to a voice from the other side of the confessor. Thin wood panels act like sounding boards.

Provide Real Privacy

Burgess Acousti-Confessionals provide remarkable privacy of speech because acoustic construction absorbs sound. These materials can be incorporated in new or existing construction without affecting exterior design.

Send the Coupon Today!

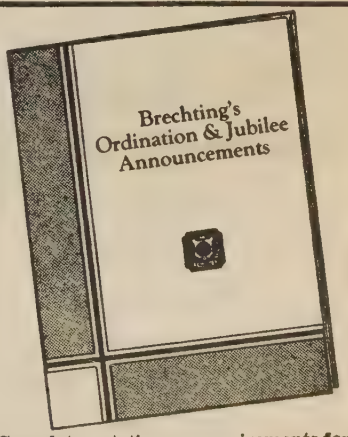
Burgess-Manning Company
747-G East Park Avenue, Libertyville, Ill.

Please send me booklets describing Burgess Acousti-Confessionals.

Name_____

Church_____

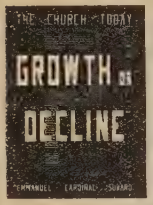
Address_____



Complete stationery requirements for
● ORDINATIONS
● Sacerdotal SILVER JUBILEES
● Sacerdotal GOLDEN JUBILEES
Ask to see—Brechting's Ordination & Jubilee Announcement Catalogue
Invitations, Remembrance Prayer Cards, Thank You Cards, etc.
At all—Catholic Church Goods Stores

"ENEMY OF MAN"

The Church is being represented, now as in the days of Tacitus, as the enemy of man as man, hostile to his freedom, not a companion and co-worker in the great political tasks that command his enthusiasm. Here is the answer developed with largeness of heart and exactness of theological insight, with greatly Christian boldness and prudence.



Growth or Decline?

By Emmanuel Cardinal Suhard

Cloth $2.00 **Paper $1.00**

At Your Bookstore

Fides Publishers

325 Lincoln Way West

SOUTH BEND 5, INDIANA

Theologia Fundamentalis

by

A. C. COTTER, S.J.

737 pages

This book is now available in a *second revised edition* (1947). Price $6.00.

Address:

The Weston College Press

Weston 93, Mass.

Correspondence

"Of course not," he answered. "This priest had just bought $150.00 worth of vestments. I would have been glad to give him the book free, but I thought I might as well charge him half price."

Case 2. A Sister demanded 37% on books on which we can get only 30. "That's what we got in Washington," she said. So I wrote Washington. No soap. Then I wrote the Sister asking if she could recall just what titles she had bought at 37%. I had known her only 20 years.

Here's her answer: "Oh, I didn't buy any books myself, but that's what I heard they gave. But, now that I think of it, maybe it wasn't books. Maybe it was something else!" (Cassocks, perhaps.)

So there's the other angle. The legitimate book-dealer who displays books, pays clerks to wait on customers, etc., gets blamed for being a tight-wad, with no sympathy for the clergy and Religious. Worse yet, he's at the mercy of the mail-order "pirate" off in the woods who doesn't bother even to carry the books—simply sending labels to the publishers to make the shipments for him when he gets orders. Such people can frequently sell for less—or make a bigger profit—since the regular dealer must stand the cost of explaining the books to those who then make lists to be sent elsewhere.

Cases Nos. 3 to 1,000 would include the shopper who says he has a moral obligation to buy where he gets the biggest discount. So he gets the information from us about the new books and then patronizes outfits that head the list in the distribution of salacious literature. They also can give bigger dis-

Correspondence

counts—if you wait until they accumulate a volume of orders.

Is it confusion of conscience? or is it just silly to believe that the dollar-sign will not always govern? I think it's a combination of two things—thoughtlessness, and lack of familiarity with the cost of real service.

And here's a final paradox. If we sold only secular books we could make good profits, but it is on the Catholic books that we lose—a great many of the Catholic publishers won't give dealers equal discounts (Is it because they want all the business direct?), and yet the dealers are expected to give as much discount on their Catholic books as the secular distributors give on the secular books they can buy at larger discounts.

I thank you for publishing the letter signed "Sacerdos." Perhaps it will provoke some thought—and, possibly, in the remote future, some change of heart.

Sincerely,
John C. Tully, President
The Thomas More Book Shop
220 West Madison Street
Chicago 6, Illinois

Our Youngest Bishop

Editor:

ON p. 27 of the January issue you surely err about the name and person of the youngest Bishop ever appointed to the American Hierarchy. He was the Rt. Rev. Leo de Neckere, appointed at the age of 29, consecrated in 1830 when he had just turned 30. See Roger Baudier, **The Catholic Church in Louisiana, pp. 315-6.**

Most sincerely yours,
Presbyter
New Orleans

The Catholic Theological Society of America

was founded in June 25, 1946.

Its primary object is to promote an exchange of views among Catholic theologians and to further studies and research in Sacred Theology. Its second object is to relate theological science to current problems.

The Society welcomes new members and invites those who are interested to write for further information. Information can be obtained from the Secretary:

Rev. Augustine P. Hennessy, C.P.

THE SIGN
Union City, N. J.

THE SCHOOL OF SAINT PHILIP NERI
(FOR DELAYED VOCATIONS)
BOSTON 16, MASSACHUSETTS

Preparatory for the Roman Catholic Priesthood For ALL Dioceses and Religious Communities

Accelerated Latin, Greek and other cultural courses for aspirants with at least three years of high school training whose formal preparation for the Priesthood is wanting or should be supplemented.

Conducted and Taught by Jesuit Priests

For catalog address
The Rev. Director, 126 Newbury St., Boston 16, Massachusetts

Ecclesiastical Fabrics

Liturgical Colors

GOLD BROCADES

Bandings — Emblems

LINENS

Ecclesiastical Trimmings

(Prompt Deliveries)

Thomas A. Blake

"House of Ecclesiastical Materials"

366 Fifth Avenue, New York 1, N. Y.

"NYBA" Brand
INCENSE
Is Available Again!

Once again it is possible for us to receive those rare oils, frankincense, myrrh and perfumes from the far corners of the world which have been the essential ingredients of "NYBA" Brand Church incense.

Credo Incense ..... $2.00 per lb.
Oremus Incense ..... $2.50 per lb.
Beatitude Incense ..... $3.00 per lb.
Magnificus Incense ..... $4.50 per lb.
Felicitas Incense ..... $5.50 per lb.
Dignitas Incense ..... $6.50 per lb.

These prices include
One Dozen Charcoal Tablets.

Send for a free trial sample or mail your order to:

New York Bay Industries Co.

1133 Broadway, N. Y. 10, N. Y.

Fatima—Lourdes
Rome
PILGRIMAGE
Leaves New York
TWA—May 10

Tickets good for return in one year. An opportunity to visit Europe. Early reservations imperative.

Write for information on this as well as for Archbishop Cushing's August "Queen Mary" Rome Pilgrimage.

ANNE EGAN TRAVEL SERVICE

317 Park Bldg., Pittsburgh 22, Pa.
Agents: All Air, Steamship and Tour Companies.
St. Anne de Beaupre Pilgrimages

Son Of Mine

BY

Katherine Walsh

If you like to read inspiring poetry, you will enjoy this splendid booklet which, in ten cantos, presents "Son of Mine"—Faith, Cease Fire, America, Hope, Peace, Home and Country, Freedom, Wealth and Life, and Perfect World. Twenty-eight pages of delightful reading—for you, your family, your friends.

Single copy 30c postpaid
5 or more copies 25c each postpaid
25 or more copies 17c each plus postage

Our Sunday Visitor
HUNTINGTON · INDIANA

YOUR DREAM WILL COME TRUE!

Dollars will jump over the fence into your Parish every month . . .

OFFER YOUR PEOPLE

THE FAMILY DIGEST

One of your parish organizations can sell The Family Digest at the church door on the first Sunday of each month and make ten cents or more on each copy! You buy The Family Digest for as little as 7½c and sell it for 20c. The attractive cover stimulating articles, and popular digest format make it appealing to your parishioners. And each copy is a missionary building family life! Prices in bundle lots are:

10 copies or less	**10c each**
11 to 25 copies	**9c each**
26 to 50 copies	**8½c each**
51 to 100 copies	**8c each**
100 or more copies	**7½c each**

The Family Digest is also available as a background (body) for your parish announcements, individualized as your own parish magazine. Information and prices given on request. Single subscriptions are at $2 per year, $5 for three years (Canada and foreign $3.00 per year and $7.50 for three years).

THE FAMILY DIGEST, Huntington, Ind.

LIBRARY
California
COLLEGE

In strict conformity with CANON LAW 1271

"LUX Domini" SANCTOLITE*

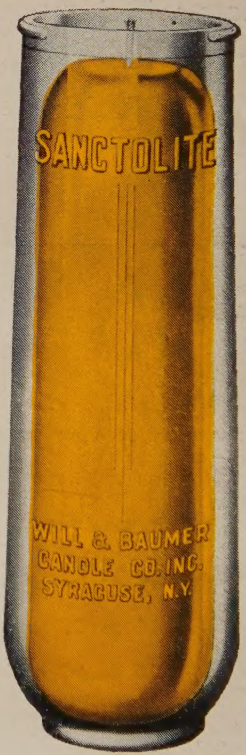
The *new* Will & Baumer Rubrical Sanctuary Light.

Here is a Sanctuary Light that is in strict conformity with CANON LAW 1271. It meets the requirements fully, and is more practical and economical. It avoids the messiness of handling oils, and is less costly than an all-beeswax Light.

A combination of these two Rubrical materials was found in the Research Laboratories of the Will & Baumer Candle Co., where, employing over ninety-two years of candle "know-how," this completely Rubrical Sanctuary Light was developed. It meets the requirements of Canon Law 1271 in all respects, and will not become rancid . . . even when stored during warmest weather. Packed in glass like the famous Sanctolite.

Write for Complete Information

*T.M. REG. U.S. PAT. OFF.



Every "Lux Domini" Sanctolite is capped with an identifying seal certifying strict compliance with Canon Law 1271.*

WILL & BAUMER CANDLE CO., Inc.

Established 1855 Syracuse, N.Y.

The Pioneer Church Candle Manufacturers of America

New York	Boston	Chicago	Los Angeles	Montreal
15 E. 32nd St.	71 Broad St.	162 N. Franklin St.	952-54 S. Flower St.	422 Notre Dame St. E.